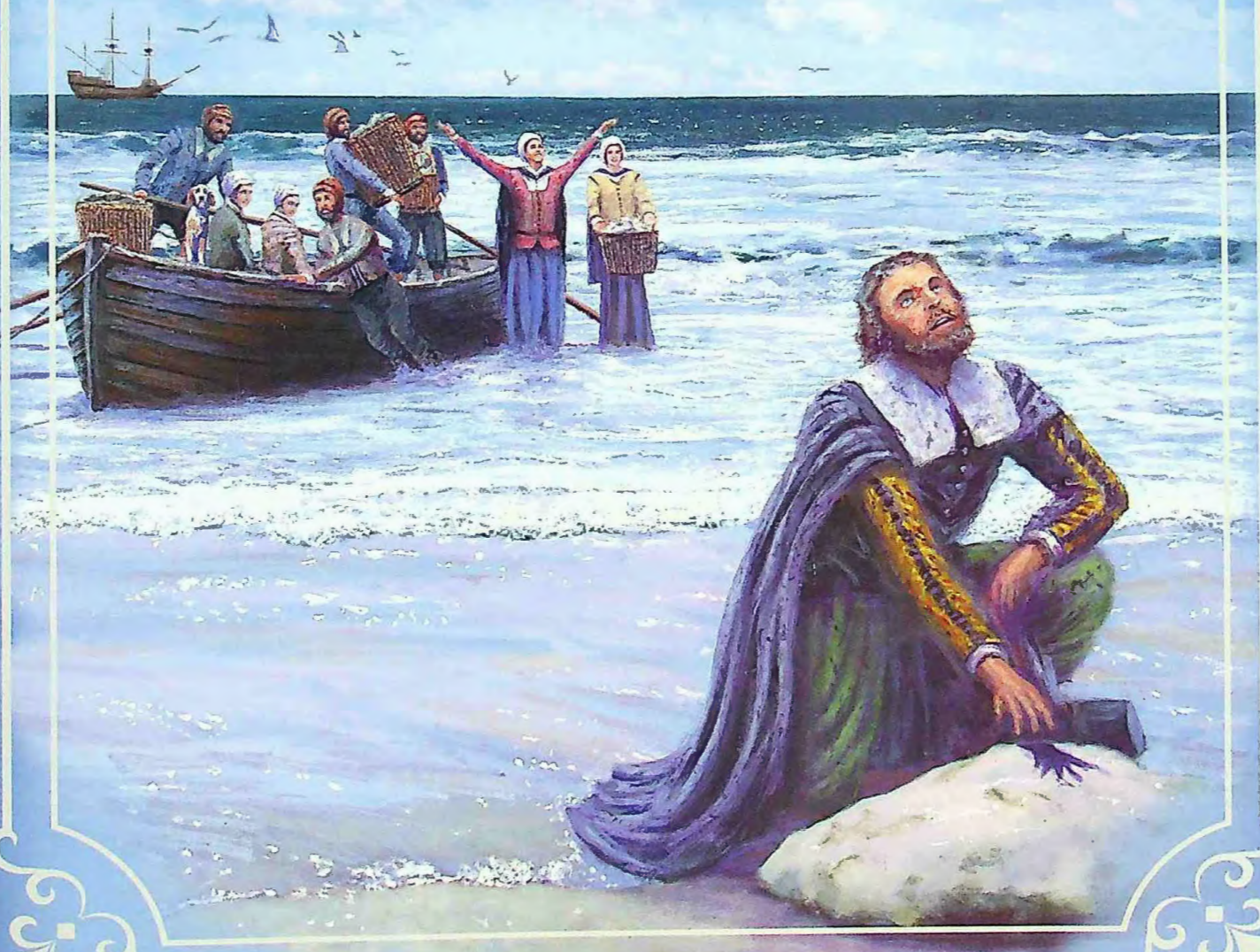
The Mayflower Quarterly Magazine



Vol. 87, No. 1 1621 – 2021 Spring 2021

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2020-2023

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The Mayflower Quarterly Magazine

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About Our Cover

This issue's cover photo illustrates the Pilgrim Landing at Provincetown in November 1620. The original painting was created by artist Mike Haywood. Many people presume this painting represents the Pilgrim's landing in Plymouth but that is not the case.

The shoreline at Provincetown represented a new home, a new beginning, and the tired, ill Pilgrims were grateful.

Think of that landing for a moment. Imagine the gratitude of that first landing party, after such a rough voyage, covering that final few hundred yards to the actual shoreline of their new homeland. What joy, sense of relief and gratitude they must have felt. The cold November water did not deter their wading in the shifting sands to touch that stone. Solid land trod upon, grasped, caressed, solid and unmoving at last! A rock in the sand on that first landfall on Provincetown, the first steps on dry land to solidify the new beginning.

It was the end of their voyage. It was the beginning of the unknown, the setting for unbelievable trials, illness, death, fear, and hope. But it also represented everything we are today or will be as descendants. A proud heritage begun in a single moment of time...

Mike Haywood is a talented, self-taught portrait and marine artist from Cornwall, UK. "I love painting rough seas," commented Haywood. "I was inspired by William Bradford's account of the voyage, especially the John Howland rescue."

Haywood has combined his knowledge and talents to create a beautiful series of commemorative paintings of the *Mayflower* voyage and landing. In 2020 he donated these inspiring works to the Mayflower Society, where they will be on display in the Mayflower Society House. Look for more information about this exciting project in future issues.
– *Len Taylor*

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Spring Issue	Summer Issue	Fall Issue	Winter Issue

Submissions: To submit to *The Mayflower Quarterly Magazine*, please email MQMEditor@TheMayflowerSociety.org. All articles submitted should be sent as Microsoft Word documents; photographs submitted should be sent as 300 dpi resolution or higher.

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The Mayflower Quarterly Magazine

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Spring 2021

Editor's Note

Greetings and welcome to the spring edition of *The Mayflower Quarterly Magazine!* It is a distinct privilege to welcome you to this edition as your Editor-in-Chief.

As I write this note, I am only a few weeks into my tenure as editor and yet I have been given a glimpse of the wide variety of contributions so many of our staff, volunteers, and members make to our wonderful organization and to this magazine. I am humbled and grateful to be a part of The General Society of Mayflower Descendants and to be volunteering in this new role. A warm thank you to Governor General Hurt for inviting me to contribute to our Society in this manner.

Following in the footsteps of Susan Roser is no easy task as she set high standards of excellence for our periodical. It is my hope that I might build on her many successes and, with the entire publication team, continue providing you, our members, with a high quality, interesting, and attractive magazine.

From the earliest beginnings of *The Mayflower Quarterly*, which was a humble newsletter back in 1935, the editors were committed to advancing the mission and goals of The General Society of Mayflower Descendants. All of the editors have endeavored to tell the Pilgrim story, to share news from across our membership, and to advance research and education related to our Pilgrim ancestors. I will continue this tradition.

This year we are celebrating the 400th Anniversary of the First Thanksgiving which took place in the fall of 1621. It is a full year of gratitude. It is fitting for us to commemorate this year with stories of gratitude and articles related to Thanksgiving.

In one article of this edition, David Russo writes about the Ainsworth Psalter and the role the Book of Psalms played in the life of the Pilgrims. Russo's article, part two of three, is a fitting way to start our year of thanksgiving as the psalms were often used by the Pilgrims to give thanks for what their God had done for them.

The Mayflower Quarterly Magazine is your magazine. As such, we seek to provide a forum for the exchange of ideas among Member Societies and to keep you informed of the activities of the GSMD. As many of us are cousins, sharing common ancestors, we are truly a family organization and family members are interested in each other's lives. I invite you to become involved with *The Mayflower Quarterly Magazine*. We are looking for interesting articles, suggestions, and volunteers. Perhaps you, or someone you know, would like to help us produce this wonderful magazine? I encourage you to send your ideas, pictures, and news of your special events to me at mqmeditor@themayflowersociety.org. And finally, may you enjoy a year of safely celebrating the 400th Anniversary of the First Thanksgiving!

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Governor General's Message

Jane E. Groves Riddell Hurt

Welcome to 2021! Wishing all of you a year of good health, happiness, and prosperity. Our best days are indeed ahead through service, cooperation, and initiative following this pandemic. These are unprecedented and unusual times, but we remember our rich heritage and depend on our inner strength given to us by our Pilgrim ancestors.

It is hoped you will find promise as you read the first edition of your 2021 *Mayflower Quarterly Magazine*. Welcome to our new Editor, Andrew R. Whipple. Please continue sending your accomplishments to share with the broader Mayflower community to: MQMEditor@TheMayflowerSociety.org. This is your opportunity to exchange ideas and news among Member Societies.

Thank you for your donations to the annual appeal. Your support, contributions, and commitment to doing good have more impact than you know. Welcome to those who renewed their Governor General's 1620 Club membership and to all of our new members. You make a difference!

A trip was made to Plymouth this past October to film the new Governor General's welcome video. Visit us at: www.theMayflowerSociety.org to view the video. During this time in Plymouth, Former Governor General Garmany, Former Governor General Filson, Executive Director Belekewicz and I also filmed a segment for the Massachusetts Historical Society on Historic Homes. GSMD's two historic icons were featured; the Mayflower Society House and the National Pilgrim Memorial Meetinghouse. We are so fortunate to be the caretakers and owners of these treasures.

As soon as it is safe to travel, I will begin my mid-year visits to Member Societies. Hopefully, the vaccine will be widely available by then and we can safely meet together again. These visits are important for this Governor General to report to the Executive Committee on your achievements and to share with you all of the progress at the General Society. Contact me or your Member-at-Large to schedule your Society visit and secure your date of choice.

Please join me in heartfelt thanks to Former Assistant Governor General, Susan E. Roser as she bids farewell as Editor of this *Quarterly* magazine. Susan served as Editor beginning with the Spring 2016 edition through the Winter 2020 edition. The first issue of *The Mayflower Quarterly* was dated October 15, 1935 and consisted of one 8x11 page, folded to give four sides of print. Former Assistant Governor General Roser's, final 2020 edition contained sixty-five pages of GSMD news, Member Society accomplishments, scholarly articles, and full color pictures. Thank you, Susan E. Roser for your countless hours of service and dedication to GSMD!

The Massachusetts GBOA meeting is scheduled in Plymouth, September 8th -11th, 2021. Many of the 2020 events were rolled to 2021. You won't want to miss this special time to gather together. The Massachusetts Society looks forward to welcoming you to America's hometown. The commemoration of the First Thanksgiving is a time for descendants to continue to tell the *Mayflower* story and the importance of our Pilgrim ancestors and their heroic voyage in 1620.

I hope you will join me at my next Governor General's webinar that is scheduled for April 27 at 7:00 PM Eastern. Please contact Secretary General Averett if you would like to attend at: SecretaryGeneral@theMayflowerSociety.org.

"All great and honorable actions are accompanied with great difficulties, and both must be enterprised and overcome with answerable courage."

– William Bradford

General Board of Assistants Special Meeting

Plymouth, Massachusetts, September 8-11, 2021

Come Home to Plymouth for a First Thanksgiving Remembrance

The Massachusetts Society is hosting the General Board of Assistants' Meeting, which will convene at 9:00 a.m., Friday, September 10, 2021, at the Hotel 1620 at Plymouth Harbor, 180 Water Street. Massachusetts invites registered attendees to a Welcome Reception with a cash bar on Thursday evening. A First Thanksgiving Banquet will be held on Saturday evening at Plimoth Patuxet. The Massachusetts Society encourages all GBOA attendees and their guests to join them for business meetings, training, tours, and socializing.

This is a wonderful opportunity to meet and reconnect with *Mayflower* family and to be involved in the business and decision-making of our great Society. All General Society officers are urged to attend. If the elected or nominated Deputy Governor General (DGG) or Assistant General (AG) of your Society is unable to attend, your Society board may authorize "Acting" Officers for this meeting only. If this is the case within your Society, your Secretary must forward the names of the Acting Officers to the Secretary General one month prior to the meeting. Acting Officers will not be seated without this authorization. Registered Mayflower Society members and guests may attend the meeting as silent observers and participate in tours.

The Massachusetts Society and GSMD have planned some wonderful tours and events! Many opportunities exist for spouses and guests who would like to sightsee.

Due to the Massachusetts Covid restrictions at the time of publication, some events may be adjusted later on the registration site. Tours will be canceled if the minimum number of attendees is not booked.

Please register online beginning March 1. The registration fee is $65.00. Registration ends on Sunday, July 18, 2021, (subject to availability). Registrations after July 18 will be $85.00. Registration for tours and events ends Sunday, July 18, 2021, or upon sell-out. Please note that if you are attending the Education Meeting on Thursday or the GBOA Meeting on Friday, do not book a tour that day. However, GBOA officers should book the Friday luncheon since time will be limited before the afternoon session resumes. Full information has been emailed to General Society officers and may be found online on the GSMD website.

Note: Register online at www.themayflowersociety.org in the members-only section. It is quick, it is easy, and you are confirmed. There will be no on-site registration accepted at the GBOA Meeting.

All attendees are required to register and wear the official registration badges to all events, tours, and the GBOA Meeting. The official registration badges are your tickets and paid receipt. You will be required to have your registration badge to enter any venue, board tour buses, or attend any scheduled activity. Do not lose it – do not leave it in your room – it is your paid ticket and entry to the activities and events.

HOTEL ACCOMMODATIONS:
Hotel 1620 Plymouth Harbor
180 Water Street, Plymouth MA 02360
Phone: 508.747.4900
www.hotel1620.com

Individual room reservations must be made by midnight, Sunday, August 8, 2021, to obtain special group rates. Special rates may sell out prior to August 8. The special rate is available for Tuesday night, September 7, through Sunday night, September 12, on a first-come, first reserve basis. The room rate for single and double occupancy is $179.00 per night Tuesday, Wednesday, Thursday, and Sunday nights, and $239.00 per night Friday and Saturday nights. The quoted rate does not include fees, sales tax, or incidental charges.

If you need additional assistance, please contact the Hotel 1620 at 508.747.4900. The hotel check-in time is 4:00 p.m., and the check-out time is 11:00 a.m. Reservation cancellations must occur at least 72 hours prior to check-in on the scheduled day of arrival in order to avoid a cancellation fee. Complimentary basic wireless internet access is provided within all guest rooms.

Information about other hotel accommodations can be found on the GSMD website.

Questions? Contact Secretary General Meg Averett at secretarygeneral@TheMayflowerSociety.org

SPECIAL ACTIVITIES AND TOURS

Tours will begin at the rear door canopy of the Hotel 1620.

Attendees may pick up their Credentials and Registration Packet at the GBOA Registration Table in the Hotel 1620 lobby.

If you fail to do so or do not have your official registration badge, you will not be permitted to attend events, tours, or meetings.

WEDNESDAY – September 8, 2021
TOUR DAY

- Executive Committee Meeting, 9:00 a.m.-4:00 p.m.: Plympton Room, lunch on your own.
- Tour: Adams Homestead in Quincy, 8:00 a.m.-4:15 p.m.: Box lunch provided. TBD
- Since registration packets are not available until Thursday, an attendee list will be used for this tour.

THURSDAY – September 9, 2021
EDUCATION DAY & TOUR DAY

All attendees are required to register and wear the official registration badges to all events, tours, and the GBOA Meeting. The official registration badges are your tickets and paid receipt. You will be required to have your registration badge to enter any venue, board tour buses, or attend any scheduled activity. Do not lose it – do not leave it in your room – it is your paid ticket and entry to the activities and events.

- Credentials Pick-up: Lobby Hotel 1620.
- Insignia & GSMD Store Sales: Hotel 1620.
- Member Society & Family Society Tables: Hotel 1620.
- Education Day, 9:00 a.m.-4:00 p.m.: Lunch on your own.
- Tour: Lexington-Concord & Orchard House, 8:00 a.m.-4:15 p.m.: Box lunch provided. TBD
- Welcome Reception for registered attendees hosted by the Massachusetts Society, 6:00-7:30 p.m.: Hotel 1620, Atlantic Room. (Cash Bar)

FRIDAY – September 10, 2021
GENERAL BOARD OF ASSISTANTS MEETING

- Credentials Pick-up: Lobby Hotel 1620.
- Insignia & GSMD Store Sales: Hotel 1620.
- Member Society & Family Society Tables: Hotel 1620
- Required attendance for GBOA officers, 9:00 a.m.-4:00 p.m.
- Lunch open to all registered members and guests, 12:00-1:30 p.m.: Mayflower Room. $35

SATURDAY – September 11, 2021
PILGRIM PROGRESS & THANKSGIVING BANQUET

- The Pilgrim Progress will begin at the Mayflower Society House at 1:00 p.m.
- Please line-up at 12:30 p.m. Bring your own Pilgrim attire to step back in time and remember your ancestors. Participants will walk to Cole's Hill for a Wreath Laying by the Governor General. The Progress will then continue to the Old Courthouse Square with a ceremony at the National Pilgrim Memorial Meetinghouse.
- Society House Garden Reception (ticketed event) and Dedication of the Bradford Statue. $20
- First Thanksgiving Banquet: Plimoth Patuxet, 6:30-10:30 p.m.: Cash Bar, Appetizers and Dinner. $125
- Transportation on your own.

SUNDAY – September 12, 2021
1620 CLUB EVENTS

- By invitation only for 1620 Club members.
- 1620 Club Tour.
- 1620 Club Dinner.
- 1620 Club members: Be sure to extend your stay through Sunday night.

THINGS TO SEE AND DO AROUND PLYMOUTH

Visit the See Plymouth Website, Official Tourism Site for the Town and County of Plymouth: **www.SeePlymouth.com.**

Mayflower Meetinghouse Receives $1.7 Million Bequest

Lea Sinclair Filson

On a rainy summer afternoon during my term as Governor General, back in 2017, my phone rang. It was Janet Skirrow, a White descendant from Arizona who had just read about the Meetinghouse in *The Mayflower Quarterly Magazine*. "Tell me about the Meetinghouse," she said.

I outlined our plans for the beautiful memorial to the Pilgrims, sitting on the location of the first Meetinghouse, and explained how it would forever be a place that GSMD would educate the public about the *Mayflower* story.

She was overjoyed to hear the details and told me she had been looking for just this type of project for her bequest. She told me she wanted White descendants to do their part in preserving the *Mayflower* story and made me promise that upon her death, I would make sure that White descendants everywhere knew they would be well represented in the Meetinghouse project. Janet was true to her wish, leaving White descendants well represented in the Meetinghouse project.

On June 12, 2020, Janet peacefully passed away, leaving $1.7 million to GSMD designated to the Meetinghouse restoration. Thanks to her generosity and dedication to the *Mayflower* story, we are on the road to begin phase two, in spite of the pandemic.

As you may recall, the first phase was the exterior and it was finished in late 2019. The entire exterior was paid for by a town of Plymouth Community Preservation Act grant. The town's Community Preservation Committee, headed by Bill Keohan, recommended the project and the town granted GSMD $2,618,000. That would not have been possible without our Member Societies who pledged nearly a half million additional dollars to demonstrate to the town our level of support for the Meetinghouse. Thank you to each and every one of you who gave so generously!

The exterior was finished, we thought, just in time to open up to all the expected tourists and descendants and their families during the 400th anniversary of the *Mayflower* voyage. Two months later the pandemic hit, forcing a shutdown across the world, wreaking havoc on the economy, and ending all our hopes and plans for our 2020 anniversary.

Originally, the Society had planned to close the building for twenty-four months in 2021 and complete the entire interior restoration. COVID changed all that. With the entire world shut down, fundraising became impossible. Consequently, we will now complete the project in phases as funding is procured.

This month, the interior work will begin with the restoration of one bay of the sanctuary, a "before and after" example of the work in progress. Once the pandemic subsides and we can welcome visitors in Plymouth again, we will open the sanctuary for tours and begin anew with our fundraising efforts. Start making plans now to bring your families to see the legacy you have helped create for future generations.

Thanks to Janet Skirrow and her pride in being a descendant of William, Susanna, and Peregrine White, our Meetinghouse can continue its restoration in spite of the pandemic. If you are interested in leaving a bequest, I'd love to tell you about our progress. GSMD needs your help to finish this project. Your ancestors need your help to allow them to tell their story – a story that should never be forgotten. Former Governor General Lea Sinclair Filson can be reached at fggfilson@themayflowersociety.org.

Bonnie Wade Mucia Named Director of *Silver Books* Project

The Silver Books Collection is the gold-standard of lineage books for tracing Mayflower Descendancy

Forensic genealogist and Chair of the Mayflower DNA Project, Bonnie Wade Mucia has been appointed Director of the *Silver Books* Project by General Society of Mayflower Descendants (GSMD) Governor General Jane Hurt.

"We are fortunate to have the vast expertise and talent that Bonnie offers us," said Governor General Jane Hurt, GSMD. "With her knowledge of DNA, it allows the society to unite the Mayflower DNA Project with the *Silver Books* Project, both of which she will lead."

The most prestigious genealogy organization in the world, the Mayflower Society maintains a lineage database that goes back to the 1620s and earlier. Its research is well respected and cited as proof for genealogy organizations the world over.

Born and raised in Rhode Island and later Massachusetts, Mucia now resides in South Carolina where her forensic genealogy focuses on New England research. Through forensic research and DNA analysis, she aids adoptees with biological origins as well as assists in cold case investigative research. She works for the U.S. Army's Defense POW/MIA Account Agency (DPAA) Past Conflicts Repatriations Branch (PCRB) to locate and establish contact with living family members of MIA/KIA soldiers from WWII and other conflicts.

She is a contributing researcher for shows such as Finding Your Roots with Dr. Henry Louis Gates as well as other projects for PBS including documentaries and movies. An experienced speaker and lecturer, Bonnie is published in the *Nova Scotia Genealogist* (Summer 2019) for her work on a family lineage: The Descendants of George Wade & Freelove Condon of Granville, Nova Scotia.

"I am honored to offer my experience to GSMD," Mucia said. "It is a natural extension of my body of work and making sure the Mayflower story is preserved as part of the American story is an important part of our mission."

Her education includes genealogy institutes such as SLIG and IGHR and she is a graduate of Boston University's Genealogical Certificate program. Bonnie is an alumnus of the ProGen Study Group and currently in the ICAPgen Study group working towards accreditation. She is a member of the General Society of Mayflower Descendants, the National Society of the Daughters of the American Revolution (NSDAR), and the United States Daughters of 1812.

Vintage *Mayflower* Pottery Collection

In addition to being a proud Mayflower descendant of John Howland and Elizabeth Tilley, GSMD member Debra Bell (Weathers) is also an avid collector of Quimper pottery, which is made in France. She began collecting in the late 1980s and along the way acquired several pieces from the Henriot Quimper factory with the *Mayflower* ship painted on them. As a Mayflower descendant, she especially cherishes these vintage and rare pieces.

▲ Pictured here, two plates, one lug bowl and one small "quintal" vase.

Governor General Hosts Zoom Update Meeting!

Andrew R. Whipple

On January 19, 2021, Governor General Jane Hurt hosted a General Society of Mayflower Descendants (GSMD) Webinar to share Society news with the GBOA, Governors, Historians and members. The evening's webinar covered a full array of topics and Society updates. Governor General Hurt expressed how honored she felt to be leading the General Society into the future and working with officers and appointed committees that are working diligently to provide exceptional service to our members. Governor General Hurt plans to include future webinars as part of an expanded line of communication.

The webinar included updates from a variety of topic areas. The year 2021 will be a year of gratitude and remembrance of the First Thanksgiving for the Mayflower Society. The Massachusetts Society invites you to plan now to attend the September 2021 GBOA meeting in Plymouth, in hopes the vaccine is widely available for those planning to attend.

Governor General Hurt offered heartfelt thanks to Former Assistant Governor General, Susan E. Roser who served as Editor-in-Chief of *The Mayflower Quarterly Magazine* from the Spring 2016 edition through the Winter 2020 edition. A warm welcome was extended to our new Editor-in-Chief, Andrew R. Whipple, along with his Editorial Review Committee, Becket Soule and Len Taylor.

In January 2021, the Executive Committee discussed the Mayflower Society House repairs which include water damage that required emergency water remediation. Additional concerns include roof leaks and damage to flooring, ongoing plumbing issues due to original copper plumbing, knob and tube electrical and the archaic and insufficient heating and air conditioning systems. The findings have been reviewed with Historical Architect, Brian Pfeiffer, for project input on restoration and craftsmen in the area who specialize in historic renovations. As stewards of the House and of our properties, the Executive Committee takes maintaining the Mayflower Society House for future generations seriously.

On January 13, 2021, the Executive Committee discussed fundraising and FGG Judith H. Swan gave background on the *Silver Books* Project. FGG Swan requested to be replaced as Director of the *Silver Books* Project, but she will continue as a researcher. Governor General Hurt and the Executive Committee conveyed their appreciation to FGG Swan for her years of valuable service to GSMD and the *Silver Books* Project.

A Meetinghouse report was submitted in January from the National Pilgrim Memorial Meetinghouse Trust and read to webinar attendees. The Meetinghouse is currently closed until Massachusetts allows museums and tours to resume.

A plan was developed to update the 2021 scholarship forms and announce the program.

The Society recognizes there have been shipment delays due to USPS limitations.

In news from the Historian General's Office, we are excited to announce we are approaching our 100,000th member! We want to recognize Society Historians and the Historian General's office for their hard work during the pandemic. Historian General Midge Hurtuk reports the need for additional verifiers to handle the increased application volume. All payments for applications and supplementals must be sent to Member Societies, and the GSMD will only accept future applications and supplemental payments from Member Societies.

Please visit the new GSMD Shoppe on our website to view and order new merchandise: www.shop.themayflowersociety.org.

Governor General Hurt emphasized that the Executive Committee is an active committee working for you! Invitations to visit with Member Societies are being accepted and planned for the coming year. Understandably, travel will be limited based on the status of the pandemic. Please note, November is the busiest travel time for the Governor General.

If you have questions, please contact your Governor, DGG or AG for additional information.

Governor General Hurt's evening update closed with an enthusiastic thank you and a warm invitation to a second webinar in April.

The evening's presentation demonstrated our Society is actively engaged even in these unusual times. The future is bright and there is much to be grateful for as we enter more fully this year of Thanksgiving remembrance.

News from the Plymouth Office – Executive Director's Update

Susan Belekewicz

Welcome to Andrew R. Whipple, our new Editor-in-Chief! At Andrew's invitation, I will be contributing an article on an ongoing basis for the magazine with news from the Plymouth office. I will do my best to make my column interesting and informative.

I sincerely hope when you read these words that the COVID-19 restrictions have been eased in Massachusetts. Currently, we are limited to having only 25% of our staff in the office at any one time. We are rotating schedules and creatively working at home to keep the business running. And have we been busy!

Year-end applications have been off the charts, with a record-breaking 707 received in December (the former record was 469 in one month, last October). My thanks to the Member Society Historians for their incredible contribution to this feat. Our advances in operational efficiencies over the year resulted in an amazing 45% increase in application verifications this year. Despite this achievement, our pending verification queue continues to grow. We are looking forward to hiring new remote verifiers in the coming year. Expanding the talent pool nationally should significantly reduce our time to hire, helping us improve production.

I want to thank everyone who visited the new Mayflower Society Shoppe on our website over the holidays! Sales increased 145% year-over-year since we opened the new Shoppe. We were expecting some increase in demand but never imagined such an enthusiastic reception. We appreciate everyone's patience as we work through fulfillment challenges due to the unprecedented volumes and COVID-19 postal delivery delays. These have not been "normal" times.

A key area of focus has been with our newly appointed Technology Committee, planning for our new website and creating the foundations for a future electronic lineage application process. We are seeking member and Member Society participation in the creation of new website content – please read Technology Chair Chris Schlosser's article to learn more.

Finally, I would like to thank each and every one of our members and Member Societies who have contributed to our Annual Appeal, 1620 Club, Brick Walkways, Candlelight Society, Mayflower Meetinghouse and #GivingTuesday programs. Your support means so much to all of us in Plymouth, permitting us to expand the support and services we can provide. We thank you so much for your generosity!

Here's to hoping for an early Spring!

A Promise Kept: Vermont Society of Mayflower Descendants Annual Meeting, 2020

When Michael Dwyer, then age 24, attended his first Vermont Society of Mayflower Descendants meeting in 1983, the group accepted his offer of service right away and appointed him Editor of the newsletter, *Green Mountain Pilgrim*, as well as a place on the Board of Assistants. Those were the first of many hats he wore. Having made arrangements for a guest speaker at the 1985 annual meeting at Mendon's Cortina Inn, Michael got nervous when the speaker, a local historian, did not show up. He called his home to discover the gentleman had died the night before! With more than seventy-five people awaiting a program, Michael worked out a presentation on a paper napkin while eating lunch. His love of Pilgrim history was put to good and instantaneous use. The audience appreciated the presentation.

In lieu of a stipend, Michael asked instead to be invited back again as a speaker for the Pilgrim quatercentenary in 2020, a rather ambitious booking thirty-five years into the future. The years glided away; Michael served as Historian for ten years and Governor of the Vermont Society from 1996 to 1999. In the meantime, he enjoyed a fulfilling career teaching American history and English, retiring in 2018.

At the start of 2020, Mayflower descendants everywhere anticipated all the ways we would celebrate our historic milestone – culminating perhaps in our own pilgrimages to Plymouth, Massachusetts. Alas, the COVID pandemic put a halt on all of that. None the less, the Vermont Society made plans for its annual meeting in October through Zoom. With the assistance of a former student, a professional videographer, Michael recorded his message "The Mayflower Pilgrims at 400" in the historic Pittsford, Vermont, Congregational Church. Earlier in the year, an unanticipated chapter in Michael's life unfolded when he accepted the call to serve as the church's interim pastor. As Michael noted from the church's pulpit, there was no better place to talk about the faith that propelled and sustained our Pilgrim ancestors, a critical element in their story too often overlooked.

In Memoriam

The MQM remembers those officers who have served on the board of a Member Society, and as a General Society officer as a Deputy Governor General and Assistant General, and those who have served on the Executive Committee. If a past or present officer of your Society has passed away and you would like to remember them in the Quarterly, please send their information to Meg Averett at the following email address: **secretarygeneral@themayflowersociety.org**

Charles Getto passed away on 1 November 2020. Charles was elected Counselor on the same day he died so he did not have a chance to serve. He was a member of the Kansas Society and was a descendant of Isaac Allerton, Richard Warren, Mary Norris Allerton, Mary Allerton, and Francis Cooke. He leaves a wife, Carol Getto, and three children, Joseph Getto, James Getto, and Elizabeth Sobek.

Vaughn Lyman Lawrence passed away on 2 December 2019. Vaughn was a member of the Nebraska Society and was a descendant of Richard Warren and John Howland. He was the Governor in Nebraska from 1984 to 1986 and then again from 2001 until 2006.

Jerry Duncan McInnis passed away on 12 April 2019. He passed away in Nebraska and was a descendant of William Brewster. He entered the Society in 2000 and was an Elder.

Jim Baker, *Made in America*, and the Spirit of Plymouth

David A. Furlow

Ancient Romans believed that every place had a *genius loci*, a spirit that exemplified and embodied a place's essence. Every brook, every spring, and every hill had its own distinctive spirit and story. The Roman Senate's *genius* was a bearded father, while a youth holding good fortune's cornucopia exemplified the people.

In *Made in America: The Pilgrim Story & How It Grew*, historian James W. "Jim" Baker presents the Pilgrims' story and the spirit of the place they created, Plymouth. Baker, a twelfth-generation descendant of nine *Mayflower* families and a life-long resident of Plymouth, knows the Pilgrim story by heart. In a book dedicated to his mother F. Jane Cooper Baker "in gratitude for our family heritage and youthful leisurely Plymouth days at the Harlow Old Fort House," he presents centuries-old traditions of Plymouth – just as he has shared stories of Plymouth's brooks, springs, and history with friends, colleagues, and the public during his tours of Town Brook, Wallen's Wells, and houses where the Pilgrims lived.

Baker, a scholar, was the first recipient of GSMD's "Pilgrim Academic Research Award" in October 2015 for transcribing and annotating Pilgrim Robert Cushman's *The Cry of a Stone*. In this book that deserves an honored place on every GSMD member's bookshelf, Baker reveals how the Pilgrims' story has mirrored the "changing hopes and fears of generations in America and beyond" for four centuries, then shows how that story became the *genius loci*, the spirit, of Plymouth.

In twenty-six well-organized chapters, Baker reexamines every aspect of the Pilgrims' story, focusing on the many ways subsequent generations portrayed the Pilgrims', and Plymouth's place in American history. When appropriate, he corrects traditional stories with factual evidence in a plain, simply-stated style augmented by footnotes to primary sources and subsequent publications. Baker's book covers all of the Pilgrims' most important stories: the birth of the collective "Pilgrims" term, important differences between the Pilgrims and the Puritans, an in-depth examination of Plymouth Rock's traditional narrative and the facts, pro and con, that contribute to a deeper understanding of its significance in Plymouth and beyond. He investigates charges that the Pilgrims experimented with communism during a period of privation in 1623, describes the origins of the Forefathers' Day and Thanksgiving holidays, and presents a discerning, photo-rich examination of the plaques, landmarks, and statues of the Pilgrims that have given Plymouth its special character and retold the Pilgrims' story in Duxbury, Provincetown, New York City, England, Holland, and around the world.

Historic postcards, book covers, and song sheets from Bakers' extensive private collection bring the Pilgrims' story to life. Advertisements for such mundane products as *Plymouth Rock Matches, Pilgrim Positive Wear Hosiery, Plymouth Rock Bourbon Whiskey, John Carver Cigars*, and *John Alden Brand Absolutely Boneless Codfish* confirm that the Pilgrims' story has permeated commerce and culture. Most importantly, Baker chronicles the historiography of the Pilgrims – the story of their story – from earliest times to the present.

"We owe the Pilgrim colonists, whose lives and achievements – and failures – are the historical basis for the narrative of the 'Pilgrim Story,' an impartial appreciation of their actual role in history apart from partisanship by either their advocates or critics," Baker observes. This book accomplishes that worthy goal.

If anyone has asked you whether the Pilgrims lived in log cabins, dressed in black, carried blunderbusses,

James W. Baker, *Made in America: The Pilgrim Story & How It Grew Made in America* (Plymouth: GSMD, 2020): 469 pages, $54.95.

Published by the General Society of Mayflower Descendants available through Web Shoppe: **www.shop.themayflowersociety.org.**

▲ Historian John Hinton recognized the Pilgrims' national significance in his *History of America* (1846), in *Made In America*, at iv.

▲ In the early 20th century, cartoonists gently jibed those who claimed to own antiques that arrived aboard the *Mayflower*, in *Made In America*, at 206.

and scowled at anyone having a good time, *Made In America* provides authoritative answers and a little levity when appropriate. Baker shows how books, songs, musicals, films, Pilgrim Hall, and Plimoth Plantation (now Plimoth Patuxet), represented and reinvented the Pilgrim story over the centuries in response to changing needs for a useable past.

Anyone interested in discussing the Pilgrims with other Mayflower Society members and the public will want to read Chapter 17, "Of Plymouth Fictions," Chapter 14, "Pop Pilgrims: The Plymouth Colonists in Illustration & Caricature" and Chapter 26, "Miscellaneous Myths & Misconceptions." If you have ever read the "Five Kernels of Corn" narrative and wondered whether things got so grim in 1623 that Governor William Bradford distributed a starving-time daily ration to colonists in 1623, or read that the *Mayflower* was a "slave ship," or read debunkers' assertions that the Pilgrims first fell to their knees and then fell on the Indians in a series of genocidal aggressions, *Made In America* will separate the wheat from the chaff of current controversies.

Made in America is fun to read, too. In response to an over-abundance of claims that prized family possessions arrived on the *Mayflower,* he offers a skeptical cartoonist's depiction of a vessel overflowing with grandfather clocks, spinning-wheels, and magistrates' great chairs, distinguishes fact from fantasy, and recalls well-meaning individuals who confronted Pilgrim Hall and Plimoth Plantation curators "with odds and ends reputed to be *Mayflower* relics – nearly all (but not all) unconvincing in their alleged provenance."

Plimoth Patuxet Deputy Executive Director Richard Pickering has properly hailed the "always distinctive, balanced, and perceptive voice" that makes *Made In America* a "classic" and a "masterwork." Richard Pickering is correct: this is a book that historians will rely upon and quote not just in 2021 but a century from now.

"The facts are what they are," Baker writes, "the opinions are those of the author, and may be honestly debated given the evidence shown or referenced." If you seek to understand the Pilgrims and Plymouth, this book deserves a prominent place on your own bookshelf. *It's that important – and it's that good.*

I will end this essay with Baker's words rather than my own. His answers to interview questions about the *Made in America* book project offer good guidance to anyone interested in reading, writing, or speaking about the Pilgrims and the spirit of Plymouth.

"If you seek to understand the Pilgrims and Plymouth, this book deserves a prominent place on your own bookshelf. It's that important – and it's that good."

Interview with James W. Baker

When did you begin the *Made In America* project?

"My curiosity about how the Plymouth colonists became 'The Pilgrims' began years before when I read Reverend Peter Gomes' 1976 *Harvard Magazine* article, 'The Darlings of Heaven.' I decided to investigate the development of the 'Pilgrim Story' rather than follow innumerable other historians in tracing the actual history of what the Scrooby congregation did...I wanted to understand how the Pilgrims' adventure begat the body of beliefs and significations that resulted from later individuals' interest and interpretations of that narrative. It is this body of knowledge that I have termed 'The Pilgrim Story' as opposed to the colonists' mundane history.

I brought my initial observations together in an article, 'Haunted by the Pilgrims,' for Jim Deetz's festschrift, *The Art and Mystery of Historical Archaeology* (1992). I revisited the subject for the Society of Mayflower Descendants in Maine in 2001, and published my research later in *The Mayflower Quarterly*. Alice Teal, the *Quarterly's* editor, asked for more. I then wrote nine articles for the *Quarterly*, the *Pilgrim Society Newsletter*, and *Alden Kindred of America*. In 2015, I brought those materials together with additional topics to create a comprehensive collection, which GSMD approved for publication as *Made in America*."

***Made in America* is a beautifully illustrated book that tells much of its story through pictures. How did you come to work with graphic designer Norman Forgit?**

"Once Lea Filson, Lisa Pennington, and Judy Swan convinced the Mayflower Society to accept the manuscript, we moved ahead. After working up an initial proposal that proved too costly, I called Norman Forgit, a freelance designer on several admirable publications for the town of Duxbury. Lea and I met Norm at the Duxbury Library and he agreed to a far more reasonable fee. When he finished *Duxbury: Our Pilgrim Story* in 2020, Norman began working with us and a Michigan printer to publish this book by December 2020."

What role did your wife and fellow Pilgrim historian Peggy Baker play in the project?

"The publication could not have succeeded so well without Peggy's editorial comments, grammatical corrections, and historical emendations. She critiqued many of the articles and gave me the benefit of her experience and the in-depth knowledge of Pilgrim history she acquired while Director of the Pilgrim Society from 1995 through 2010. Her honest and sometimes pointed responses to my often-idiosyncratic style and preconceptions greatly improved *Made In America*."

What topics should future historians of Plymouth present to the public?

"It is not so much a question of topics, but rather of a renewed commitment to historical objectivity. In a time when imperious 'post-modern' researchers can declare there is no such thing as actual truth, but only pathetic biases, there is a regrettable tendency to disparage traditional narratives identified as 'elite' and to elevate their social opposites – *new subjectivities for old* – as the most righteous *use* of history. Future historians should first try to understand and empathize with the imperfect narratives of the past, discern the context of the culture that generated them, and avoid arrogant presentism in favor of balance, fairness, and legitimate criticism. Historians need to present an honest image of the past, not only remediation for the evils thereof.

"How pompous we can be, to presume that our generation has finally broken the chains of error and blindness that bound every preceding age so we can now see *the Truth*. Not all evidence is equal. Non-objective cherry-picking of what evidence exists to portray one party as irredeemably corrupt and the other as the embodiment of goodness and honor is not justice, but only a further swing of the prejudice-pendulum. Approaching historical problems objectively with humility and humor is preferable to presenting opinionated diatribes and partisan subjectivity. When Carolyn Travers, Nanepashemet, and I were the Research Department at Plimoth Plantation and historical accuracy was the agreed goal, our motto was 'all answers questioned here.'"

What more should readers know about *Made In America*?

"My primary intention in writing *Made In America* was to reveal the manner in which changes in our cultural climate determined how and why the Pilgrims were portrayed and regarded. The past is an immutable series of events, most of which are unrecoverable. But history, that is, the way in which we interpret and attribute meaning to those events, is an ever-shifting selective reevaluation of events we choose to focus on, not a segment of the actual past. This inevitable subjectivity results in well-intentioned but conflicting and occasionally faulty narratives depending on the perspective of the individuals involved. An important secondary goal must be to avoid both censorious 'debunkery' and defensive apologetics to present a fair and respectable evaluation of the Plymouth colonists' reputation."

A New and Improved GSMD Website is Under Construction!

Christine Schlosser

We are pleased to announce that the General Society of Mayflower Descendants' new website is under construction and will be moving to a new, modern platform – we are putting your membership dues to work to benefit you!

The Technology Committee is hard at work with our development partner. We are identifying our users – both public facing and members – and what they need from our website. We want to make sure you have access to the information you need and want and that it is easy to navigate.

One goal of the website is attracting new members. Fresh, rich content is a must! We want prospective members to know why we joined the Mayflower Society as well to highlight some of the local events they could participate in through the various member societies. This content may be used on the website or on social media (Facebook, Instagram) to drive interested prospects to our new website.

And, this is where you can help

Create a short video (two-minute maximum) – share either what it was like to discover your Mayflower ancestor *OR* why this membership is important to you. Please note, it is best to film horizontally rather than vertically. Also, be sure to have the video camera (smartphone, tablet, or laptop) held in a steady manner (the use of a tripod provides best stability). These videos may be edited for optimal presentation on the website and social media.

Submit a photo of an event your member society has recently conducted within the last two to three years. Horizontal pictures are preferred.

Each photo or video must be sent with an accompanying release form for each person in the photo/video signed by the individual. The Release Form can be found at www.themayflowersociety.org/members-only. When submitting, please be sure to identify the people, your Member Society and the event pictured.

Send your photos and/or videos and the release form(s) to TechCommittee@TheMayflowerSociety.org. If the files are too large, please send to the same email address via Dropbox:

1. Login to Dropbox.com (if you do not have an account, you can create one for free).
2. Select "All files" in the sidebar on the left.
3. Hover over the name of the file(s) and click the share icon (person) at the far right.
4. Type the email address (TechCommittee@TheMayflowerSociety.org) you would like to share the file(s) with.
5. Click "Share File" or "Share Folder." We will receive an email with a link to your file(s).

Please send your submissions to us by **May 31, 2021**.

Thank you for your participation! We hope to feature as many of these submissions as possible to help our Society grow!

Technology Committee – Chair, Christine Schlosser (WI), Alexandra Golon (CO), Martin Beerman (NE), Michael Nichols (TX) and Reed Kneale (PA).

There is a calmness to a life lived in gratitude, a quiet joy.

– Ralph H. Blum

KENTUCKY

Martha Lucille (Nickell) Haney, aka Lucille, of Lexington, Kentucky celebrated her 100th birthday January 17, 2021. Festivities lasted more than ten days with cards, letters, phone calls, flowers, and short visits from neighbors and friends bringing food and gifts.

▲ Martha Lucille Nickell Haney on left (new member) holding her temporary Mayflower Society Certificate; and on right: Fay Charpentier-Ford (KY Society Treasurer/Former Governor).

An especially exciting moment for Lucille during her birthday celebrations was learning her Mayflower Society application was approved. Lucille had been active in many hereditary societies, simultaneously serving as treasurer for four of them over twenty-five years.

Mayflower membership was on her bucket list. She had hoped to connect to a cousin's application approved in 1979, but for years her efforts were met with frustration. In light of her upcoming momentous birthday, a friend of Lucille's initiated a new inquiry in late 2020 and discovered that this line had been closed due to a lineage error but that a corrected lineage had since been approved. Thanks to wonderfully helpful and dedicated folks at GSMD, the Kentucky historian was able to complete an application for Lucille, and it was approved in January 2021 to the great delight of many, especially Lucille!

On her 100th birthday Lucille posed, holding a "temporary" Mayflower Descendant certificate, with longtime friend and Kentucky Society Treasurer and Past Governor, Fay Charpentier-Ford.

Lucille has lived in her Lexington home for seventy years. Her husband passed away in 1992 and their only child, Sidney, was lost two years ago after prolonging life via stem cell treatments. Lucille is a feisty, lovely lady who continues to keep up her home and yard plants. In her earlier years she worked as a school teacher, however, she retired after thirty-five years as a computer specialist for the federal government. Everyone who knows Lucille is blessed. A warm congratulations to Lucille!

◀ Lucille's birthday cake.

MASSACHUSETTS

The Massachusetts Society of Mayflower Descendants looks forward to hosting the September 2021 GBOA meeting in Plymouth to celebrate the Pilgrims' "Arrival to Survival"– the 400th anniversary of the First Thanksgiving.

Attendees will be welcomed to Plymouth at a cocktail hour at Hotel 1620 on Thursday evening. The Society is also planning a unique experience for dinner on Saturday evening at Plimoth-Patuxet (formerly Plimoth Plantation) to commemorate the First Thanksgiving. Costumed interpreters will mingle with guests and instruct on proper dining etiquette, as well as offer prayers and songs from the 1600s.

There will be limited availability, so if you wish to attend, make your reservations early. Register online.

Cousins, we have missed you! We look forward to seeing all of the GBOA members in Plymouth in September. In the meantime, stay safe and well.

MICHIGAN

Expecting that COVID-19 will be under control by late spring, the Michigan Society is tentatively planning to meet in person on May 22, 2021 at the Kellogg Center in East Lansing. There, Kathleen Ripley Leo will speak about her ancestor, John Alden, who served his community for forty-three years as the Governor's assistant, thirteen years as Treasurer of Plymouth Colony, and eight years as a member of the Council of War. A noted Alden descendant, Kathleen is an award-winning author, poet and educator, twice recognized by the Michigan State Legislature as a poet-in-residence in Michigan schools.

For its November 6, 2021 meeting in Frakenmuth, the Society will hear from distinguished *Mayflower* author, researcher and historian, Caleb Johnson. For more information on Caleb, visit his website: MayflowerHistory.com.

MISSOURI

On December 21, 2020, about twenty members, prospective members, and guests participated online to celebrate the 400th anniversary of the *Mayflower* landing at Plymouth Rock. Governor Sumner Hunnewell gave opening remarks, reading from *Mourt's Relation* about the landing. He then described the events that occurred with the newly-formed Old Colony Club in 1769 and their celebration in Plymouth, Massachusetts, which included a nine-course meal. Juniors Chair Christy Scott recreated some of the baked dishes for the event.

Governor Hunnewell requested that those present "charge your glasses." Following the toasts given in 1769 at the Old Colony Club, officers Ann McReynolds (Recording Secretary), Christy Scott, Sumner Hunnewell, and Dutch Consul, the Honorable Roel Harryvan, re-toasted anew.

After the toasts, Sumner introduced Kate Shoemaker, whose late father, past governor James Shoemaker, created a nine-movement piece for string quartet. Kate fulfilled her father's wishes to have the Landolfi Quartet perform. The Society's plan to debut it at the Compact Luncheon was scuttled due to the pandemic, but Kate worked with the quartet to have it recorded. Each movement was also preceded by a voiceover, written by James, while photos (some supplied graciously by Plimoth-Patuxet) were displayed.

The Landolfi Quartet created a sleeved CD of the music, available for $12 postpaid. Send checks made out to the "Missouri Mayflower Society" to Sumner Hunnewell, 2030 San Pedro Dr., Arnold, MO 63010.

▲ During their December 2020 virtual celebration of the *Mayflower's* 400th anniversary landing, members of the Missouri Mayflower Society recreated toasts from the 1769 Old Colony Club anniversary celebration. Clockwise, from top left: Christy Scott, Governor Sumner Hunnewell, Mary Beth Grasky, Sylvia Hunnewell, and member Kate Shoemaker and her husband DJ Gelner.

OHIO

In November 2020, the Western Reserve Colony (WR) was able to celebrate its passenger ancestors with a socially distanced Compact Day. Twenty-four members, applicants and guests were able to enjoy a traditional Thanksgiving meal. The Society donated forty-seven of these meals to police stations in Brunswick and Kent as well as a fire station in Cuyahoga Falls (delivered by WR).

The first responders were so appreciative of the meals, along with bags of goodies which included the Mayflower Compact, the Pilgrim's Pledge and a 1620 "stress rock." The Society missed seeing more cousins, but looks forward to seeing them soon!

WR Colony Historian Terri Brown delivers turkey dinners to a Brunswick Police department. ▶

▲ WR Colony Lt. Governor Christiana Wagner Schepis delivers turkey dinners to the fire station in Cuyahoga Falls.

▲ WR applicant Marilyn Sessions delivers turkey dinners to Kent Police station.

OREGON

With in-person gatherings still prohibited in Oregon due to the pandemic, the Oregon Society has found creative ways to stay in touch with its membership.

The Society began with electronic "newsblasts." Back in January 2020, Beth Lambright, Governor of OSMD, realized that there was so much happening in 2020 – a stamp coming out, the return of *Mayflower II* to Plymouth, not to mention a multitude of new books, webinars, films and websites all promoting the 400th anniversary of the *Mayflower* landing – that she decided to put out a monthly one to two page newsblast with a list of happenings. When the pandemic struck in March, it became a lifeline for connection to members, allowing them a way to stay connected and enjoy their *Mayflower* ancestry from their homes. Some members read the new books and contacted each other about them; others participated in various webinars all over the world, from Leiden to England to Massachusetts, and learned more about their *Mayflower* family.

When it became clear that the Society could not gather for its November Compact Day Celebration, the OSMD Board decided to send a "Compact Packet" to every member's household. Each packet included a parchment facsimile of the Mayflower Compact with history and historic signatures, the new GSMD Bookmark, and a short letter about the history of the Compact with a listing of YouTube films showing reenactments of the signing and the importance of the Compact, which were filmed at Plimoth Plantation. These packets arrived in time for Thanksgiving so members could enjoy them at their feast, no matter how small a gathering.

▲ The contents of the "Compact Packet" OSMD members received in honor of Compact Day, November 2020.

Lastly, like other Societies, OSMD found Zoom a practical tool for virtual gatherings. During its year-end meeting in December, one member stated, "I don't know how I would have made it this year without these Zoom meetings." Members asked if they could connect on Zoom more often, just for social interaction; as a result, OSMD is planning a quarterly "Cousins Coffee" on Zoom so members can see each other "face to face."

Reflecting on our ancestors' very difficult first year, it seems ironic that we are remembering them also in a very difficult historical year. However, like them, we have been trying to persevere by staying in community, using the tools of this generation. Long may we endure as we tell the *Mayflower* story!

SOUTH CAROLINA

On Saturday, November 14, 2020, the Society of Mayflower Descendants in the State of South Carolina gathered for its very first virtual general meeting to celebrate Compact Day. During a year where circumstances have required everyone to hone their technical abilities, all went rather smoothly, with many joining via Zoom from all regions of the state. After a challenging year, it was wonderful to see so many South Carolina members once again.

In addition to officer reports, Society discussion and election of new officers, the membership was honored to welcome British speaker Randal Charlton, author of *The Wicked Pilgrim* and son of Warwick Charlton, the man who conceptualized, built and gifted the *Mayflower II* to the United States. While planned 400th anniversary celebrations were significantly muted this year, millions across the country and the world were able to marvel as the *Mayflower II* sailed from Mystic, CT, where it had been undergoing renovations, to its home in Plymouth Harbor.

Mr. Charlton joined via Zoom from England and thrilled the gathering with his father's myriad adventures in creating an exact replica of the *Mayflower*. After this trying year of 2020, this message of steadfast strength resounded well with members.

▲ Warwick Charlton, the man responsible for bringing the *Mayflower II* replica ship to life.

TEXAS

Have you ever seen the Dallas Arboretum and Botanical Gardens? Hopefully, later in 2021, you can visit and see the beautiful tree and plaque placed there by the DFW Colony in honor of the 400th commemoration. The tree is planted but, unfortunately, due to Covid restrictions, the ceremony has not taken place; however, the Society hopes this will occur in the near future. In the meantime, for more information, visit www.DallasArboretum.org.

In early fall this year, the 2021 Mayflower Juniors will commemorate another 400th anniversary with the emphasis on the First Thanksgiving. Texas Juniors, parents and sponsors will receive monthly email reminders of the first harvest feast of Thanksgiving that took place in Plymouth Colony. Newly added Texas Mayflower Juniors will receive a commemorative packet with a keepsake book about the first feast during 2021.

In late summer or early fall, the next Texas Mayflower Governor Prairie Counce and Texas Juniors Chair Peggy Marsh will announce a statewide fall fest for Juniors.

The Society's Annual Meeting will take place in March via Zoom. Thanks to Plimoth-Patuxet, Whit Perry, Captain of *Mayflower II*, will join in to talk about the replica ship's restoration and journey home to Plymouth Harbor. Governor General Jane Hurt will also be available to welcome members and install 2021-2023 Officers.

Ginny Mucciaccio Celebrates Her 90th Birthday!

Lea Sinclair Filson

Chosen Mayflower Society members feel lucky to be given a beautiful pin by Ginny Mucciaccio during one of the many awards ceremonies she has led at GBOA meetings and Congresses. Recipients covet the pins and wear them proudly. Now, we can be proud of Ginny as she celebrates 90 years on this earth. Of course, it would not have been a proper 90th birthday celebration without the great-grandkids gathered around her. Happy Birthday Ginny!

Awards 2021

Do you have a member in your Member Society that has gone above and beyond the call of duty for your Society? Are you looking for a way to recognize them? We can help you! You can have them recognized at the GBOA meeting in September.

Please contact Jane D. Schleinzer, Awards Chairman at: jschleinzer@themayflowersociety.org. Please provide the name of your nominee and a short description of how they made a difference in your Society. Be sure to provide the name as you want it to read on their certificate. Only one nominee from each Society will be honored.

Entries are due no later than August 1, 2021. The committee looks forward to reading about your Society's nominee.

FAMILY SOCIETY NEWS

GSMD endorses the following Family Societies:

Alden Kindred of America
alden.org

Pilgrim Isaac Allerton Society
isaacallerton.com

Billington Family Society
billingtonfamilysociety.com

Governor William Bradford Compact
mygwbc.org

The Elder William Brewster Society
brewsterfamily.org

Pilgrim Peter Brown Society
pilgrimpeterbrownsociety.org

Pilgrim Francis Cooke Society
pilgrimfranciscookesociety.org

The Pilgrim Edward Doty Society
edwarddoty.org

The Eaton Families Association
eatongenealogy.com

The Fuller Society
thefullersociety.org

Lothropp Family Foundation
lothropp.org

Pilgrim Hopkins Heritage Society
home.pilgrimhopkins.com

The Pilgrim John Howland Society
pilgrimjohnhowlandsociety.org

The Nickerson Family Association
nickersonassoc.com

Thomas Rogers Society
thomasrogerssociety.com

Pilgrim Henry Samson Kindred
pilgrimhenrysamsonkindred.org

Soule Kindred in America
soulekindred.org

Society of Myles Standish Descendants, Inc.
mylesstandishsociety.org

Warren Cousins
facebook.com/thewarrencousins

The Pilgrim William White Society
thepilgrimwilliamwhitesociety.org

Winslow Heritage Society
winslowheritagesociety.org

Family Society Update

We are pleased to report: Because GSMD's Family Society Partners did not receive full benefits in 2020 due to the cancellation of Congress in Plymouth, on January 13th, 2021, the Executive Committee voted to authorize the extension of existing Family Society Partner Memberships from calendar year 2020 to calendar year 2021, without requiring an additional donation.

2021 Commemorative Historian Brick Walkway Program: Bricks are still available!

During this 400th Anniversary year of the First Thanksgiving, the General Society of Mayflower Descendants is honoring our Historians with the creation of a new brick walkway.

Donated bricks will be laid in a new walkway connecting the Genealogy Research Library to the Mayflower Society House's Colonial Revival Gardens. This new brick program is being offered to Members Societies to recognize their Historian's (both past and present) for their significant service to our Society. Many thanks to the South Carolina, Vermont, Ohio, Georgia, South Dakota, Florida and North Carolina Societies for their leadership in support of this program!

There is still time to order bricks for placement in this commemorative pathway that will be available for viewing during the General Board of Assistant's Meeting in Plymouth this September.

Required Brick Format:
1st line - name of person
2nd line - name of Society
3rd line - term as Historian (i.e. 2000-2015)

Note: *The maximum number of characters per line is 20 characters (includes spaces and punctuation)*

Donation: $200 per brick

To participate in this program, please order your bricks by **June 15th, 2021** by calling or emailing Kathy Liolios at 508.746.3188 ext. 25 or executiveasst@themayflowersociety.org.

"The root of joy is gratefulness."

– David Steindl-Rast

Tracking the Elusive Totmans

Peggy M. Baker and David Jay Webber

▲ Nancy Philena (Totman) Wavle

The confirmation of two new members of the Totman/Rogers family was the result of a collaboration between David Jay Webber, a Totman descendant, working "up," and Peggy M. Baker, Thomas Rogers family researcher for the GSMD, working "down." Thanks to this double approach, each with its own particular strengths, enough light was shone on this thinly-documented family to allow these "new" children of Joshua and Elizabeth Totman to be officially entered into the GSMD's rolls.

The third volume of the Rogers Family *Silver Books*, detailing the sixth generation descendants of Thomas Rogers, through his grandchildren John[3] Rogers and Mary[3] Rogers (children of Joseph[2] Rogers), will include, under "Additions and Corrections," the following new biographies.

1871A Prob. HULDAH TOTMAN,[7] daughter of Joshua and Elizabeth (Ward) (Rogers) Totman [see Rogers #386], was born, probably in Plympton circa 1766. She died, probably as Huldah Crocker in 1856, age 90, although her grave marker states she died in 1846, age 80; in 1850 Huldah Crocker, 84, born in Massachusetts, was living with Walter E. Crocker, age 83, in the Madison, Ohio, household of their son Erastus Crocker, baptized in Augusta, New York, 9 August 1807 (*Find A Grave Online*: North Monument Cemetery, Ohio; *US Census Online; Presbyterian ChR Online*). Huldah's nephew Edsel Samuel Totman [see Rogers #1873A] remembered that one of his father's sisters married a Mr. Crocker and lived in Ohio (*Worcester Society Antiquity* 13:47-48 [John and Thomas Totman (and Their Descendants) by Rufus N. Meriam)]. Huldah Totman married Walter Crocker.

Sources cited: *Find A Grave Online. US Census Online. Presbyterian ChR Online. Worcester Society Antiquity.*

1873A SAMUEL TOTMAN,[7] son of Joshua and Elizabeth (Ward) (Rogers) Totman [see Rogers #386], was born in Plympton or Plymouth 9 June 1777 (*Worcester Society Antiquity* 13:47-48 ["John and Thomas Totman (and Their Descendants) by Rufus N. Meriam)]. He died 29 February 1856, age 79 years; in 1850, Samuel, age 73, born in Massachusetts, was living in Solon, New York, with Lydia Totman, age 60 (*Find A Grave Online*: Solon Baptist Cemetery; *US Census Online*). The only Totman family documented in Franklin County in the late eighteenth and early nineteenth century is that of Joshua; in two deeds involving Samuel Totman, 6 August 1802 and 7 August 1804, Caleb Totman, documented son of Joshua, was witness (*Franklin Co LR McrFlm* 19:576, 577). Samuel last appears in the Franklin County records 1 March 1806, selling land, with Dorothy Totman also signing; on 18 November 1807, Samuel Totman bought land in Fabius, New York (*Franklin Co LR McrFlm* 23:294; *NY Onondaga Co LR McrFlm* G:487). Samuel's son, Edsel Samuel Totman named his father's brothers as Stoddard, Caleb and Joshua Totman Junior [see Rogers #1869, 1872, 1873] (*Worcester Society Antiquity* 13:47-48). Samuel Totman married (1) 29 December 1801 Dorothy Workman; he married (2) after 1816 Lydia Wattles (*Worcester Society Antiquity* 13:47-48; *Rev War Pensions Online* S.44028).

Sources cited: *Worcester Society Antiquity. Find A Grave Online. US Census Online. Franklin Co LR McrFlm. NY Onondaga Co LR McrFlm. Rev War Pensions Online.*

Webber had been investigating his family genealogy for many years, with one confirmed *Mayflower* line already to his credit. His curiosity now was engaged with another as yet unproven line, to Pilgrim Thomas Rogers.

Webber had always known that Nancy Philena Totman, wife of James Wavle, was his great-great-great-grandmother, from information in a family Bible and later also from information gleaned from census and cemetery records, and from newspapers. She died in East Freetown, Cortland County, New York, on 12 November 1913. The Freetown town clerk's records begin in 1914, so there is no death certificate on file for

her, which presumably would have identified her parents and provided other useful data. The Wavle home in East Freetown was located just across the town line from Solon, New York – immediately to the north of Freetown – where Nancy's death could conceivably have also been registered. But the Solon records likewise begin only in 1914. However, the obituary for "Mrs. Nancy Wavle" that was published in *The Cortland Democrat* on 21 November 1913, which reported her death on 12 November, also stated that "Mrs. Wavle was the daughter of Samuel and Lydia Totman, and was born in the town of Cincinnatus" – which is immediately to the east of Freetown. Another brief article, published in *The Cortland Democrat* on 28 November 1913 and featuring a photograph of "The late Mrs. Nancy Wavle of East Freetown," provides a date of birth for Nancy in its statement that, "Had Mrs. Wavle lived until December 15, she would have reached her 91st birthday..."

Quite a bit of information about Nancy's father Samuel Totman was available in two published resources to which Webber had access. The resource with the fuller account was *A History of Colrain, Massachusetts, with Genealogies of Local Families* by Lois McClellan Patrie, originally published in 1974.[1] In the genealogy section of this book, a lengthy chapter on the Totman family of Colrain placed Samuel Totman within the family of Joshua and Elizabeth (Ward) (Rogers) Totman of Colrain. Samuel's two marriages, first to Dorothy Workman and second to Lydia Wattles, were mentioned. Also listed were his children by each marriage – including Nancy by the second wife. The author obviously had sources for this information, some of which was very detailed, but citations were few and far between. Yet Webber was very interested to see that the author linked Joshua Totman of Colrain (Samuel's father) to a Totman family originating in Plymouth County, Massachusetts, that descended from the *Mayflower* Rogers and Hopkins families. The GSMD five-generation Silver Books for Thomas Rogers and Stephen Hopkins confirmed that linkage, documenting Joshua's descent from these *Mayflower* passengers. But since Joshua is in the sixth generation from each of them, the details of his life, and the names of his children, were not included in those volumes.

The second published source with information about Samuel Totman, to which Webber had access, was older than the Patrie book. An article on "John and Thomas Totman (and Their Descendants)" by Rufus N. Meriam, was published in 1894 in Volume XIII of the *Collections of the Worcester Society of Antiquity*. This article had a lot of mistakes in it. Not everything that it said about Joshua Totman of Colrain, or about his family, was correct, either. But it did cite a source for the information that was included about Samuel Totman – Joshua's son – that seemed very credible, namely a letter that had been sent to Meriam in 1885 by Samuel's own son Edsel Samuel Totman. In this letter, Edsel had recounted much of what he knew about his father's life and relatives. He did not recall the name of his father's father, but he did know that his father had come to Cortland County from Colrain.[2] And we know from Colrain records that the only Totman family living in that community during this period of history was the Joshua Totman family. Edsel also knew the identity of several of his father's siblings. In particular, Edsel was aware of the fact that Stoddard Totman of Colrain was a brother of his father, and he indicated that he had been in communication with a grandson of Stoddard – perhaps the same grandson of Stoddard whom Edsel said had died in Syracuse, New York, where Edsel's own son, Dr. David M. Totman, also lived. So, the connections between Samuel's family and Stoddard's family were very real and very personal. Samuel and Stoddard were understood to be brothers by those who knew them best. By every reasonable standard, they were brothers. Other siblings of his father Samuel whom Edsel identified, but with less detail, were brothers Joshua (junior), Caleb, and Calvin; a sister who married a "Mr. Crocker" and lived in Ohio; and a half-sister named "Durham." That latter surname was very likely written in Edsel's letter as *Dunham*, but was misread and published by Meriam as *Durham*.

Based on Samuel Totman's stated age of 50 on 5 February 1828, when he signed a deposition related to the Revolutionary War pension application of his father-in-law David Wattles; based on his stated age of 73 on the 1850 federal census for Solon (where he was living at the time); and based on his stated age of 79 at the time of his death on 29 February 1856 (according to his gravestone inscription in Solon), we would be able to conclude that Samuel was born in or around 1777.[3] Unfortunately, Samuel's birth seems not to have been registered in any town in Plymouth County where his family lived or might have lived at the time of his birth. But according to Edsel Totman's recollections, his father Samuel Totman had been born on 9 June 1777. Coming from Samuel's son, Webber saw this to be just as reliable

as a birthdate on a death certificate that had been provided by a surviving child of the decedent.

When the first of the sixth-generation GSMD *Silver Books* was published, dealing with the branch of the Thomas Rogers family to which Joshua Totman of Colrain belonged, Webber was eager to obtain a copy, and to see what that book said about Joshua and his family. Webber noticed right away that Stoddard, Joshua (junior), and Caleb, whom Edsel Totman had identified as brothers of his father Samuel, were listed as Joshua's sons. Two other siblings (Experience and Thomas), whom Edsel had not mentioned, but who were included in the *History of Colrain* account of the Totman family, were also listed as children of Joshua. But Samuel was not listed! So, Webber wrote to the Mayflower Society in Plymouth, asking to be put in contact with the author of this book, so that he could discuss this with her, and share with her the materials that had persuaded him that his ancestor Samuel was also a part of that Totman family.

Baker was delighted when Webber's correspondence was passed along. His citations to two new sources, the 1891 article by Rufus N. Meriam published in the *Collections of the Worcester Society of Antiquity*, and the *History of Colrain*, raised significant new possibilities. The question Baker now considered was: did Joshua and Elizabeth also have sons Calvin and Samuel, as well as (at least) two daughters?

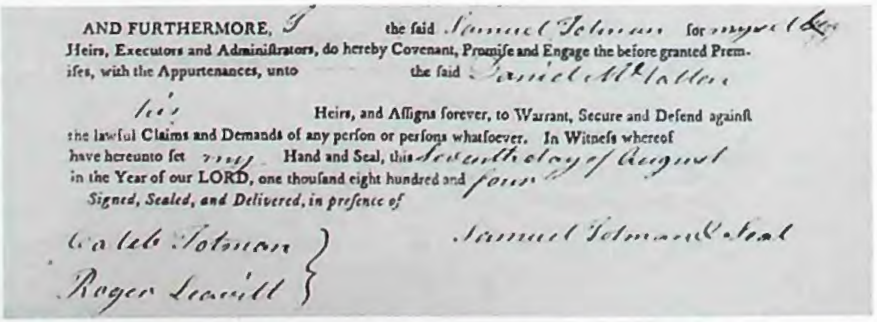
Baker's first step was to review the biography of Joshua and Elizabeth Totman, and their children, in the second Thomas Rogers Silver Books volume (*MF19[2]* #386).

Joshua Totman and his family moved from Plymouth to Colrain sometime between 1 February 1779, when Joshua sold land in Plympton, and 11 April 1804 when Joshua was named in a deed as "of Colrain." Joshua died there 25 October 1808, age 71; his widow Elizabeth died 18 May 1818 while on a visit to the Buckland home of her son-in-law, William Taylor. Joshua left no probate records and none of his children were registered at birth. Baker had, however, identified five children through more oblique approaches. Elizabeth Totman's death record, with its reference to her son-in-law, led Baker to Elizabeth's daughter, Experience Totman,[7] who had married, first, John Washburn Junior and, second, William Taylor of Buckland. Son Caleb Totman,[7] whose birth on 18 September 1773 was recorded in Colrain (with no parents' names given), is known through the April 1804 deed cited above, in which he named Joshua Totman as his "Hon^{d} Father" and Elizabeth, his wife, as his mother. Son Stoddard Totman,[7] in his Revolutionary War pension, not only documented his trajectory from Plymouth (where he was born), to Plympton (where he enlisted), to Colrain (where he later lived), he made reference to his birth being recorded in a family Bible held by his brother Caleb Totman. Baker's identification of sons Thomas Totman[7] and Joshua Totman Junior[7] was more circumstantial; both men appear in the Colrain vital records at the time of their marriages and were associated with each other, and with Stoddard and Caleb Totman in several Franklin County deeds.

Baker now turned to the two new sources that Webber had provided.

Rufus N. Meriam's account does have significant drawbacks, conflating and confusing two distinct and separate Joshua Totmans recorded in the records of Plymouth.[4] It does, however, contain a very valuable piece of information, namely that Joshua Totman had a son Samuel, born at Colrain 19 June 1777, who is said to have had brothers named Stoddard, Joshua, Calvin and Caleb. Most significantly, the source of this information was Samuel's son, Edsel Samuel Totman, who was living in Solon, New York, in 1885. According to Edsel, Samuel married 29 December 1801 Dorothy Workman, who died in 1816; he moved from Colrain to Truxton, New York, and then to Cincinnatus, New York, and died 29 February 1856. Samuel's brother Stoddard Totman is said to have married and died at Colrain 9 July 1845; his brothers Caleb and Calvin Totman are said to have died in Oswego County, New York. Two sisters were also remembered, albeit vaguely; one sister married a Mr. Crocker and moved to Ohio, the other was a half-sister by the name of Dunham.[5]

Some of Edsel's memories either cannot be documented or are contradicted. No Calvin Totman[7] is found in the Colrain or Franklin County records. Webber's second new source, *A History of Colrain*, which also names Calvin as a son of Joshua and Elizabeth Totman, includes the additional details that Calvin was born circa 1758, and is said to have married Sophia Tisdale and been killed in the War of 1812.[6] There was a Calvin Totman who served as a corporal in the War of 1812; Samuel Totman, the only other man with that surname, also served as a corporal, both in Colonel Jonathan Prior's (New


AND FURTHERMORE, I the said Samuel Totman for myself &c
Heirs, Executors and Administrators, do hereby Covenant, Promise and Engage the before granted Premises, with the Appurtenances, unto the said Daniel McClellan
his Heirs, and Assigns forever, to Warrant, Secure and Defend against the lawful Claims and Demands of any person or persons whatsoever. In Witness whereof I have hereunto set my Hand and Seal, this Seventh day of August in the Year of our LORD, one thousand eight hundred and four
Signed, Sealed, and Delivered, in presence of
Caleb Totman
Roger Leavitt
Samuel Totman and Seal

▲ This 17 August 1804 deed, copied into the Franklin County Land Records (19:577), shows Caleb Totman, a documented son of Joshua Totman, witnessing a deed by which Samuel Totman sold land in Colrain.

York) Regiment, although in different companies, and both paid from 13 September to 12 December 1814.[7] Identifying this Calvin Totman as the son of Joshua and Elizabeth, born circa 1758, would make him age 56, which is unlikely. The War of 1812 veteran is probably Calvin R. Totman,[8] who was, according to his gravestone, born 11 October 1793 and died 4 September 1864; he shares a memorial in the Adams, New York, Rural Cemetery with Thomas Totman,[7] probably his father.[8] It is possible that remarks Samuel Totman may have made to his son Edsel regarding a nephew named Calvin, were misremembered by Edsel in later years as comments that had been made about a brother. Joshua and Elizabeth Totman did, however, have sons named Stoddard, Joshua and Caleb; Stoddard Totman did die at Colrain 9 July 1845; and Caleb Totman did die in New York, albeit in St. Lawrence County.

The conclusion must be that while Edsel Samuel Totman's information about his father Samuel Totman can be assumed to be reliable, the names of his father's siblings are slightly less reliable, and there are significant gaps and possibly errors in his specific information about those siblings.

Given that Joshua and Elizabeth Totman probably had a son Samuel, born in Massachusetts in 1777, who died in New York 29 February 1856, a focused search could begin! Several pieces of information surfaced. A new look at the Franklin County land records showed that when Samuel Totman of Colrain, a currier, bought land in Colrain on 6 August 1802, Caleb Totman was a witness. By 24 August 1803, he was Samuel Totman "of Heath" (Heath was originally part of Charlemont, where his brother Thomas owned land), buying land there. When Samuel Totman of Heath sold land there 17 August 1804, Caleb Totman was again a witness; in his final sale of land in Heath, on 1 March 1806, his wife Dorothy also signed the deed.[9] In 1850, Samuel Totman, age 73, born in Massachusetts, was living in Solon, Cortland County, New York; his household included Lydia Totman, age 60, born in Connecticut.[10] Confirming his son Edsel's account, according to Samuel Totman's gravestone in the Solon Baptist Cemetery, Samuel died 29 February 1856, age 79.[11]

Once Samuel was "pinned down" (after considerable correspondence between Webber and Baker), Webber raised the issue of the potential daughters, added to the roster of children of Joshua and Elizabeth Totman by both the Meriam article and the *History of Colrain*. The Meriam article had specified that Samuel Totman had two sisters: one married a Mr. Crocker and moved to Ohio, the other was a half-sister by the name of Dunham.[12] The *History of Colrain* named Huldah Totman, born circa 1783, who married Walter Crocker of Charlemont and removed to Augusta, New York, in

▲ David Jay Webber and his three children (Paul, Catharine, and Sarah) visiting the graves of Joshua and Eizabeth (Ward) Totman in Colrain, Massachusetts, in 1994.

1805, and Sophia Totman, born circa 1785, who married Matthew Pierce there 21 March 1805.[13]

It does indeed seem probable that Joshua and Elizabeth Totman had a daughter Huldah, who married Walter Crocker and moved to Ohio. That her nephew, Edsel Samuel Totman, would remember, even vaguely, that one of his father's sisters had married a Mr. Crocker and lived in Ohio, and then to have the existence of a Franklin County-based Walter Crocker of the appropriate age (born at Charlemont 18 March 1767) who indeed eventually moved to Ohio (which no one else in the family did) passes any belief in coincidence.[14] Huldah's birth year, however, is circa 1766 (supported by multiple census listings), not the 1783 given by the *History of Colrain*. The records do show that, before moving on to Ohio, Walter and Huldah Crocker lived in Augusta, New York; two of their children were baptized in the Presbyterian Church there: Ruth Hawks Crocker on 22 September 1805 and Erastus Crocker on 9 August 1807.[15] By 1820, Walter and Huldah Crocker were in Huron County (north central Ohio) and by 1830, in Geauga County (northeast Ohio), in the household of their son Erastus. By 1840, Walter and Huldah were living on their own in Portage County (northeast Ohio), as was their son Erastus; and by 1850, the couple were in Lake County (northeast Ohio), again in the household of their son Erastus.[16]

Walter and Huldah Crocker are memorialized on a family monument in North Monument Cemetery, Lake County, Ohio.[17] According to the plaque they share, Walter died in 1857, age 90; this agrees with his recorded birth date and his nonappearance in the 1860 census. The plaque also, however, states (probably erroneously) that Huldah Crocker died in 1846, age 80. This gives Huldah a birth date of 1766, a year before Walter, the same slight differential which is indicated by the ages given in

the census – except that Huldah appears in the 1850 census and so did not die in 1846. It is more likely that Huldah Crocker died in 1856, age 90.

Sophia Totman is not named in the Meriam article, but is listed in the *History of Colrain*, which says that she was born circa 1785 and she married, at Colrain 21 March 1805, Matthew Pierce.[18] A Sophia Totman did indeed marry Matthew Pierce on that date, but she is far less likely to have been a daughter of Joshua and Elizabeth Totman.[19] Elizabeth was born at Plymouth in October 1733, and would have been fifty or fifty-one years old in 1785, with a gap of some eight years between the birth of Samuel Totman[7] in 1777 and the supposed birth of Sophia in 1785. A likelier explanation is that Sophia Totman was Samuel's niece, the daughter of one of his older brothers.

And what about the otherwise unknown half-sister by the name of Dunham?[20] It is possible that Samuel Totman did have an unrecorded half-sister. Before Samuel's mother, the widowed Elizabeth (Ward) Rogers, married Joshua Totman in 1756, she had been married to Thomas Rogers [see Rogers #386]. There are also intriguing connections between the Dunham and Totman families. Elizabeth Totman's mother was Joanna Dunham and, on 8 March 1808, an Abial Dunham was witness to a deed in which Samuel Totman of Fabius, New York, sold land to Matthew Pierce, with Matthew Pierce selling land to Abial Dunham that same day.[21] The lack of details in Edsel Totman's vague and perhaps garbled memory of this relative, and the absence of any corroboration in contemporaneous sources, do not allow us to identify who the Dunham "half-sister" actually was, or exactly how she may have been related to the Totman family.

Huldah Totman and Samuel Totman, however, have now been officially accepted by the General Society of Mayflower Descendants as the children of Joshua and Elizabeth Totman, opening the path to membership to their descendants. This happy conclusion sprang directly from the collaboration between Webber and Baker, beginning their investigations at opposite points of the chronological line (Baker working forward from the seventeenth century and Webber working backwards from the twenty-first century). While not all results will be quite as successful, their experience demonstrates that, with luck, mutual respect and a shared love of "the hunt," teamwork can achieve new insights and startlingly productive results!

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1 Lois McClellan Patrie, *A History of Colrain, Massachusetts, with Genealogies of Early Families* (Salem, Mass.: Higginson Book Co., [2001]), 171.

2 Rufus N. Meriam, "John and Thomas Totman (and Their Descendants)," *Collections of the Worcester Society of Antiquity* (Worcester, Mass.: The Society, 1881-1896), 13 [1894]:45-75.

3 "Revolutionary War Pension and Bounty-Land Warrant Application Files," U.S. National Archives (database online): Fold3.com.; "United States Federal Census," (databases online): Ancestry.com.; "Find a Grave" (database online): Findagrave.com.

4 Meriam, in *Worcester Society of Antiquity*, 13:46-47.

5 Ibid., 13:47-48.

6 Patrie, *History of Colrain*, 171.

7 "New York, War of 1812 Payroll Abstracts for New York State Militia, 1812-1815" (database online): Ancestry.com.

8 Find A Grave Online.

9 Franklin County land records (microfilm) 19:576; 23:305; 19:577; 23:294.

10 US Census Online.

11 Find A Grave Online.

12 Meriam, in *Worcester Society of Antiquity*, 13:47-48.

13 Patrie, *History of Colrain*, 171.

14 *Vital Records of Charlemont, Massachusetts, to the Year 1850* (NEHGS: Boston, 1917), 25.

15 "U.S., Presbyterian Church Records, 1701-1970" (database online): Ancestry.com.

16 US Census Online.

17 Find A Grave Online.

18 Patrie, *History of Colrain*, 171.

19 Ibid., 135.

20 Meriam, in *Worcester Society of Antiquity*, 13:47.

21 Cortland County, New York, land records (microfilm) A:65-66, 78-79.

Online Discoveries: Records of Plymouth Colony, Part 2 – Manuscript Records

by Dale H. Cook

In my last *The Mayflower Quarterly Magazine* column, I wrote about published records of New Plymouth Colony. Many Colony records needed for genealogical research remain unpublished. While over half of the Colony's probate records have been published, most are from the years 1633 to about 1669. Nearly half of the probates, from about 1660 to 1689, have not been published. Only a fraction of the Colony's deeds have been published.

As with the other records of the Colony, the probate and deed records were recorded in a series of manuscript volumes. In 1818, the manuscript pages were separated, repaired when necessary, grouped by subject matter, and rebound in a new series of volumes. In the new volumes the probates occupy four volumes, the last three of which are each divided into two parts. The deeds occupy six volumes, the first five of which are each divided into two parts. After all of those volumes were microfilmed by the Genealogical Society of Utah (the genealogical branch of The Church of Jesus Christ of Latter-day Saints) researchers had to rent reels of film which were viewed at Mormon family history centers. For many years, the Church has been digitizing those films and making them available for free online. All of the volumes of Plymouth Colony probates and deeds have been digitized. To view them, a researcher needs to obtain free account at FamilySearch.org.

A major hurdle for many researchers, and especially for younger researchers, is reading the cursive penmanship used by the records keepers. There are books and websites to provide guidance in reading seventeenth-century records. I suggest researchers new to seventeenth-century record images might be best off by beginning with comparisons of manuscript page images with reliable transcriptions which are available online. In order to locate both images and transcriptions for comparison, my "Guide to Old Colony Wills"[1] is very useful. To demonstrate its use, let's review the 1653 probate of Henry Andrews of Taunton.

First, an explanation of how file entries are arranged (a longer explanation is located at the beginning of the actual file). Rather than trying to reproduce all of the colors, I have instead named the colors in brackets. All text in a line preceding a color name is that color in the file, and the first two lines of the example are in black. The entry for the probate of Henry Andrews is:

ANDREW / ANDREWS

Henry, Will (1653 Taunton)
1:116 [Black] 126-127 [Red]
Simmons 239-240; MD 11:152-155 [Green]

Inventory (1653 Taunton)
1:117 [Black] 127 [Red]
Simmons 241; MD 11:155-156 [Green]

The entries "1:116" and "1:117" are the locations of the will and the inventory within the probate manuscript volumes. The will is on folio 116 of Volume 1, and the inventory is on folio 117. The red entries show the image numbers of those pages in the image sets at FamilySearch.org. To see those images, you need to know how to find image sets.

Navigate to my "Guides to Plymouth Colony Records."[2] Then, click on the link to "Plymouth Colony Records Manuscript Images Online"[3] and look for the link "Old Colony Wills." That link takes you to the manuscript images at FamilySearch. You will need a free FamilySearch login to view the images. All of the Plymouth Colony probates are in one image set, and you need only to enter the image numbers (126 and 127) to see and download them. To compare the manuscript images with the published transcription in *Mayflower Descendant* 11:152-156 (shown in green in my "Guide to Old Colony Wills") you can use my guide to "Locating Volumes of Mayflower Descendant Online"[4] to find free scans of volumes 1-25 (later volumes are only available online to members of NEHGS[5]). Use that guide to read or download a copy of volume 11 of MD.[6] Then compare the transcribed text with the manuscript images.

The Plymouth Colony deeds are also online, but the "Guide to Old Colony Deeds"[7] it is far from complete It covers a little less than half of the deeds, and many entries are just placeholders, but it's released it as a work in progress as an aid to researchers. More pages to index means this is a much larger file than the probates, as a single deed can be indexed for two to several persons.

The images at FamilySearch.org also include other volumes that have been published in full and are so covered in my previous column.

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1 Online at https://plymouthcolony.net/resources/pcr.html#ocw
2 Online at https://plymouthcolony.net/resources/pcr.html
3 Online at https://plymouthcolony.net/resources/pcr.html
4 Online at https://plymouthcolony.net/resources/md.html
5 Online at https://www.americanancestors.org/index.aspx
6 Online at https://archive.org/details/mayflowerdescendv1112mass/page/n5/mode/2up
7 Online at https://plymouthcolony.net/resources/pcr.html#ocd

The Pilgrims' Prayer Book – Henry Ainsworth's Annotations Upon the Book of Psalmes – Part 2

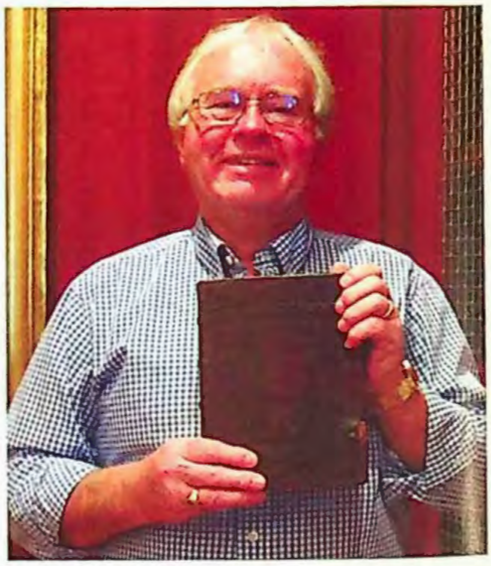
David P. Russo

In the previous edition of *The Mayflower Quarterly Magazine* (Winter 2020), I discussed the book *Annotations Upon the Book of Psalmes* written by Henry Ainsworth. This work, also known as the "Ainsworth Psalter's," was a gift from Isaac Allerton to Giles Heale, the surgeon on the *Mayflower*. The particular edition discussed in my previous article was given to Heale in gratitude for the care and compassion shown by the good doctor towards Mary Norris Allerton, Isaac Allerton's wife. Mary had become ill after the birth of her stillborn child and died shortly thereafter aboard the *Mayflower*.

In this article, I will offer a review of Ainsworth's life, a description of the first part of his book, and examples of the Psalter's function in the life of the Pilgrims. In the future, I will explore the second section of this text, the *Psalms in Meter,* wherein Ainsworth sets the psalms to music.

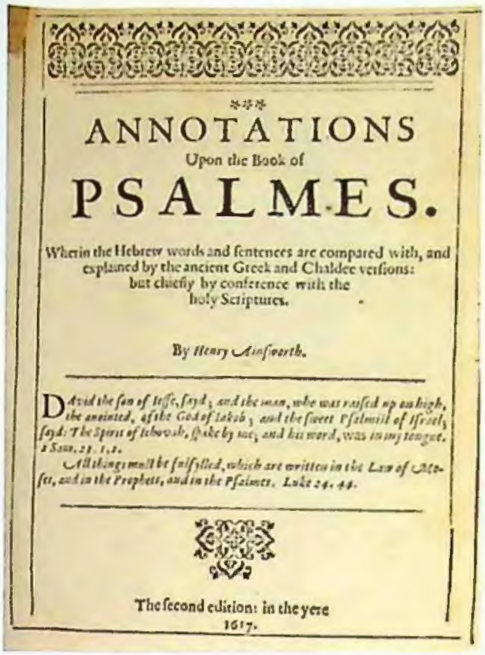
The full title of the Ainsworth Psalter, first printed in Amsterdam in 1612, is *Annotations Upon the Booke of Psalmes, Wherein the Hebrew Words and Sentences are Compared with, and Explained by the Ancient Greek and Chaldee Versions: but Chiefly by Conference with the Holy Scriptures.* This work was written by the renowned scholar and Separatist Henry Ainsworth.

For the Separatists, the only true Church was the one founded by Jesus and the apostles – no hierarchy, no rituals, and no books of liturgical prayers. For them, the one true faith was to be established simply through the Word of God – the Scriptures. Thus, authentic faith required an authentic translation of the Word.



Henry Ainsworth (1571-1622/23) emerged as a leading biblical scholar and translator of the Hebrew text. He was born in Swanton Morley in Norfolk. Although ordained in the Church of England, Ainsworth found himself associated with the Separatists; he suffered incarceration for his views, and eventually fled England. After some time in Ireland, he settled into exile in the relative safety of Amsterdam, probably in the late 1590s.[1] Ainsworth, like many of his time, struggled with his allegiance to the Church of England and seems to have spent time oscillating between the Church of England and Separatist beliefs.

Ainsworth joined Francis Johnson's Church in Amsterdam known as the "Ancient Church" and was elected as their teacher. Together with Johnson he wrote the treatise: *An Apology or Defense of Such True Christians as are Commonly but Unjustly called Brownists.* Following a falling out with Johnson, Ainsworth founded and ministered to his own church for twelve years. He referred to himself as, "teacher of the English exiled Church in Amsterdam."



ANNOTATIONS
Upon the Book of
PSALMES.

Wherein the Hebrew words and sentences are compared with, and explained by the ancient Greek and Chaldee versions: but chiefly by conference with the holy Scriptures.

By Henry Ainsworth.

David the son of Iesse, sayd; and the man, who was raised up on high, the anointed, of the God of Iakob; and the sweet Psalmist of Israel, sayd: The Spirit of Iehovah, spake by me, and his word, was in my tongue. 2 Sam. 23. 1. 2.

All things must be fulfilled, which are written in the Law of Moses, and in the Prophets, and in the Psalmes. Luke 24. 44.

The second edition: in the yere 1617.

A revealing 1607 exposé by Ainsworth titled *The Confession of Faith of Certain English People living in Exile, in the Low Countries. Together with a Brief Note of the Special Heads of Those Things Wherein We Differ from the Church of England,* suggests the crucial need and struggle for justification in order not only to defend their church but to further differentiate it from other ecclesial communities.

By all accounts, Ainsworth was a private person. His personality was much more suited to intellectual pursuits than to dealing with his church's growing pains and ensuing conflicts. Although church leadership would have been expected from Ainsworth – and he perservered – his greater contribution was as an academician. Accordingly:

Most seventeenth-century Non-conformists revered Henry Ainsworth as a learned scholar and model minister. Indeed, William Bradford, the Pilgrim father, regarded him as "a man of a Thousand... To one of Ainsworth's own followers, he was "yea, worthy of the ranke of them that are to be preferred before ten thousand." These enthusiastic appraisals were based on personal acquaintance with Ainsworth, familiarity with his many writings, and direct knowledge of his labors first as teacher of the famous "Ancient" Separatist Church at Amsterdam and later as leader of his own congregation.[2]

As for Ainsworth's character, Samuel White writes: "But for the life of the man, my selfe being an eye witnesse (living somewhile with him in Amsterdam) of his humility, sobriety, and discretion, setting aside his preposterous zeale in the point and practise of Separation; hee lived and died unblameable to the world."[3]

William Bradford's portrayal of Ainsworth continues – he was "a diligent scholar who was "reddy and pregnant in the Scriptures," and "amiable and sociable in his ordinary course and carriage." Furthermore, Bradford related, he was "of an innocent and unblamable life and conversation, [and] of a meeke speritt and a calme temper, void of passion and not ezely provoked ...."[4]

Ainsworth's reputation as a Hebrew scholar was renowned. In Amsterdam he lived near the Jewish district where he refined his knowledge of the Hebrew language, faith, and traditions. His translations include many of the books of the Hebrew Scriptures from the *"ancient Greeke and Chaldee [Aramaic] versions"* of the original texts. His work included translating and annotating the books of *Genesis, Exodus, Leviticus, Numbers, Deuteronomy, the Psalms,* and the *Song of Solomon.* A list of Ainsworth's works is illustrated in London publisher and Separatist sympathizer John Bellamie's 1627 bookstore advertisment:

Annotations upon the five bookes of Moses, the booke of the Psalmes, and the Song of Songs, or, Canticles Wherein the Hebrew words and sentences, are compared with, and explained by the ancient Greeke and Chaldee versions, and other records and monuments of the Hebrewes: but chiefly by conference with the holy Scriptures, Moses his words, lawes and ordinances, the sacrifices, and other legall ceremonies heretofore commanded by God to the Church of Israel, are explained. With an advertisement touching some objections made against the sinceritie of the Hebrew text, and allegation of the Rabbines in these annotations. As also tables directing unto such principall things as are observed in the annotations upon each severall booke. By Henry Ainsworth. (London : [by M. Flesher and J. Haviland] for Iohn Bellamie, and are to be sold at his shop in Cornehill, at the signe of the three Golden Lions neere the Royall Exchange,) 1627.

Scholar Michael Moody tells us that Bradford was probably correct in his assessment of Ainsworth when he averred that "... the times and place in which hee lived were not worthy of such a man."[5] Ainsworth was "the celebrated commentator on Holy Scripture;" Blacketer notes he was perfectly fluent in the language of the Hebrew Scriptures and that of the rabbis. Ainsworth was exceptionally adept at the interpretation of difficult passages, explicating them by comparison with other biblical texts, and drawing heavily from the Greek and Chaldean versions and rabbinic writings.[6]

As a Separatist, it was vital for Ainsworth to use only the most accurate translation of scripture in prayer and in song. He writes:

The literall sense of Moses Hebrew, (which is the tongue wherein he wrote the Law) is the ground of all interpretation; and that language hath figures and propieties of speech, different from ours: those therefore in the first place are to be opened; that the naturall meaning of the scripture being knowne, the mysteries of godlinesse therein implied, may the better be discerned ... It is needfull for us to understand, that as the scriptures are of God, so whatsoever is written in them, is written unto all of us: this will increase our faith, and our obedience.

The psalms, in Hebrew Scripture, are a collection of prayers often used liturgically in song by the people of Israel. Additionally, the Christian community used them in their liturgies and personal prayer from the earliest days of the Church. In Christian tradition, the *Book of Psalms* is often referred to as the Psalter, a name taken from the psaltery, a stringed instrument that accompanied the singing of the psalms. Similarly, the word *psalter* moreover implies that the *Book of Psalms* is used as a hymnal – a formal collection of religious songs.

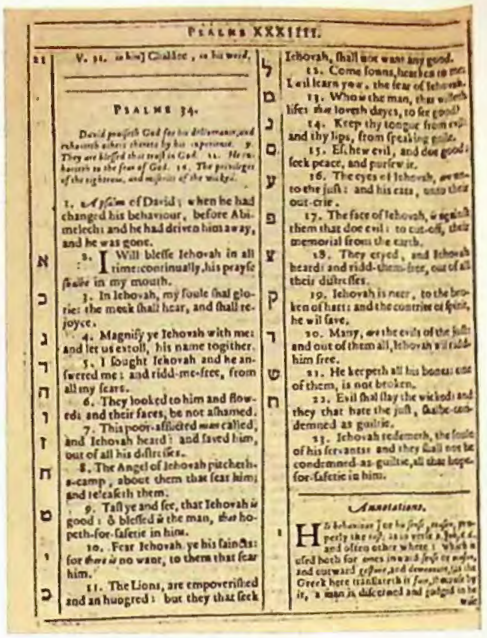
We see just how significant the *Book of Psalms* was for Ainsworth by his comments in his *preface*:

And hereof this booke of Psalmes (most whereof David made) is a glorious testimony; wherein by manifold Psalmes, and Hymnes, and spirituall Songs, he set forth the praises of God, his owneaith in his Word... with narrations of Gods former and present mercies, and prophesies of future graces to be fulfilled in Christ... with such heavenly melody, as may not only delight, but draw into admiration every understanding heart, and comfort the afflicted soule with such consolation as David himselfe was comforted of the Lord.

As dear as the psalms were to Ainsworth, it seems clear, his *Annotations Upon the Book of the Psalmes* were especially significant as the Pilgrims' prayer book and hymnal. Having a prayer book consolidated in a single volume would have been most helpful. We know that Isaac Allerton and William Brewster both brought copies of this Psalter with them to the New World. According to historian Alice Morse Earle, there were copies of the Ainsworth Psalter brought to Plymouth by Isaac Allerton, William Bradford, William Brewster, Miles Standish and John Carver. It is likely that there were others.[7]

The psalms have been classified as to their intent in terms of either communal psalms for example Psalm 74: "O God, remember your congregation, which you acquired long ago," as well as individual psalms such as Psalm 18: *"I love you, O LORD, my strength; the LORD is my rock, my fortress, and my deliverer."* The psalms are also categorized as to their intention, including psalms of thanksgiving, trust, lament, praise, wisdom, and royal psalms.

A noted Hebrew Scripture scholar, Artur Weiser, points out most of the psalms are a sort of lamentation that deal with one's separation from God and the yearning for the restoration of our lost contact with God's living power. Although most often we cannot discern exactly the nature of the psalmists' distress, the brilliance of the psalms is that now in our own time, thousands of years later, we can apply them to our present circumstance and express our own pain and sorrow not only with a profound sense of depth but also with a continuity of the ages. As for ourselves, the words and emotions of the psalmist can become our own just as they did for our Pilgrim ancestors.


PSALMS XXXIIII.

PSALME 34.

David praiseth God for his deliverance, and exhorteth others thereto by his experience. 9 They are blessed that trust in God. 11. He exhorteth to the feare of God. 15. The privileges of the righteous, and miseries of the wicked.

1. *A psalme of David; when he had changed his behaviour before Abimelech: and he had driven him away, and he was gone.*

2. I Will blesse Iehovah in all time: continually his prayse shalbe in my mouth.

3. In Iehovah, my soule shal glorie: the meek shall hear, and shall rejoyce.

4. Magnify ye Iehovah with me: and let us extoll, his name together.

5. I sought Iehovah and he answered me: and ridd-me-free, from all my feare.

6. They looked to him and flowed: and their faces, be not shamed.

7. This poor-afflicted man called, and Iehovah heard: and saved him, out of all his distresses.

8. The Angel of Iehovah pitcheth-a-camp, about them that fear him; and releaseth them.

9. Tast ye and see, that Iehovah is good: O blessed is the man, that hopeth-for-safetie in him.

10. Fear Iehovah, ye his saincts: for there is no want, to them that fear him.

11. The Lions, are empoverished and an hungred: but they that seek Iehovah, shall not want any good.

12. Come sonns, hearken to me: I will learn you, the feare of Iehovah.

13. Who is the man, that willeth life: that loveth dayes, to see good?

14. Keep thy tongue from evil: and thy lips, from speaking guile.

15. Eschew evil, and doe good: seek peace, and pursew it.

16. The eyes of Iehovah, are unto the just: and his eare, unto their out-crie.

17. The face of Iehovah, is against them that doe evil: to cut-off, their memorial from the earth.

18. They cryed, and Iehovah heard: and ridd-them-free, out of all their distresses.

19. Iehovah is neer, to the broken of harte: and the contrite of spirit, he will save.

20. Many, are the evils of the just: and out of them all, Iehovah will ridd-him free.

21. He keepeth all his bones: not one of them, is not broken.

22. Evil shal slay the wicked: and they that hate the just, shalbe-condemned as guiltie.

23. Iehovah redeemeth, the soule of his servantes: and they shall not be condemned as guiltie, all that hope-for-safetie in him.

Annotations.

1 H Ebrewisme [*see he first, maketh mention*] properly the [*top, as in verse 2 Book of K.*] and often other where: which is used both for [*ones inward first in nature*] and outward [*gesture and demeanure, for the Greek here translateth it face, through*] it, a man is discerned and judged to be [*wise*]

▲ Acrostic Psalm 34

The psalms (and especially the most poignant of them), Biblical scholar Walter Brueggemann explains, "present human persons in situations of regression: when they are most vulnerable in hurt, most ecstatic in naïve joy, most sensitized to life, driven to the extremities of life and faith... Human experience includes those dangerous and difficult times of dislocation and disorientation when the sky does fall and the world does indeed come to an end... The times of disorientation are those when persons are driven to the extremes of emotion, of integrating capacity, and of language. As in the company of Isaiah, we are "undone" (Isa 6:5). There is no speech, and there is no safe reality about which to speak." He writes, "The Psalms are the spoken words of the heart."[8]

Ainsworth writes the rational for this undertaking in the preface: *In all this labour, I desire the furtherance and stirring up of people in the study and understanding of Gods law ... that any words may be used, which expresse the true meaning of the text unto our understanding.*

In regards to a translation from a source language to a target language, this art often rests on the translator's sense of "translation" verses "interpretation" as well as "accuracy" verses "aesthetics." The challenges of translation included: word choices, idioms, play-on-words, rhyming, syntax, grammar, in addition to the understanding of the source material and unique cultural peculiarities.

In commenting on the "character" of the translator, Martin Luther, who translated the Bible into German in 1534, cautioned that, "Translating is not an art that everyone can practice. It requires a right pious, faithful, diligent, God-fearing, experienced, practical heart."[9]

When offering his own translation of the Word, Henry Ainsworth did not imitate the King James Bible or rely on the Geneva Bible, he explains: *I differ somewhat in phrase from our former Englished Bible, not because I*

affect novelty, but in Christian libertie (which is not tyed to words,) I use what I judge best, without prejudice to other.[10] He shares in his preface, of his attention to detail, "*the exquisite scanning of words and phrases, which to some may seeme needlesse, will be found, (as painfull to the writer) profitable to the reader.*"

Ainsworth encourages his readers that: *But forasmuch as my portion is small, in the knowledge of holy things; let the godly reader try what I set downe, and not accept it, because I say it: and let the learned be provoked unto more large & fruitfull labours in this kinde ... Let the discreet Reader approve of what liketh him best ... let not the varietie of phrase, or sundry interpretations trouble any, but let discretion choose out the best.* He advises, "let discretion [of the reader] choose out the best" of his work. His brilliance as a teacher is that he provides the reader with as accurate translation of the Bible as possible, furnishing any notations that will assist the reader in understanding the text and then leaving it up to the individual to make for themselves *their* most reasonable interpretation of the text.

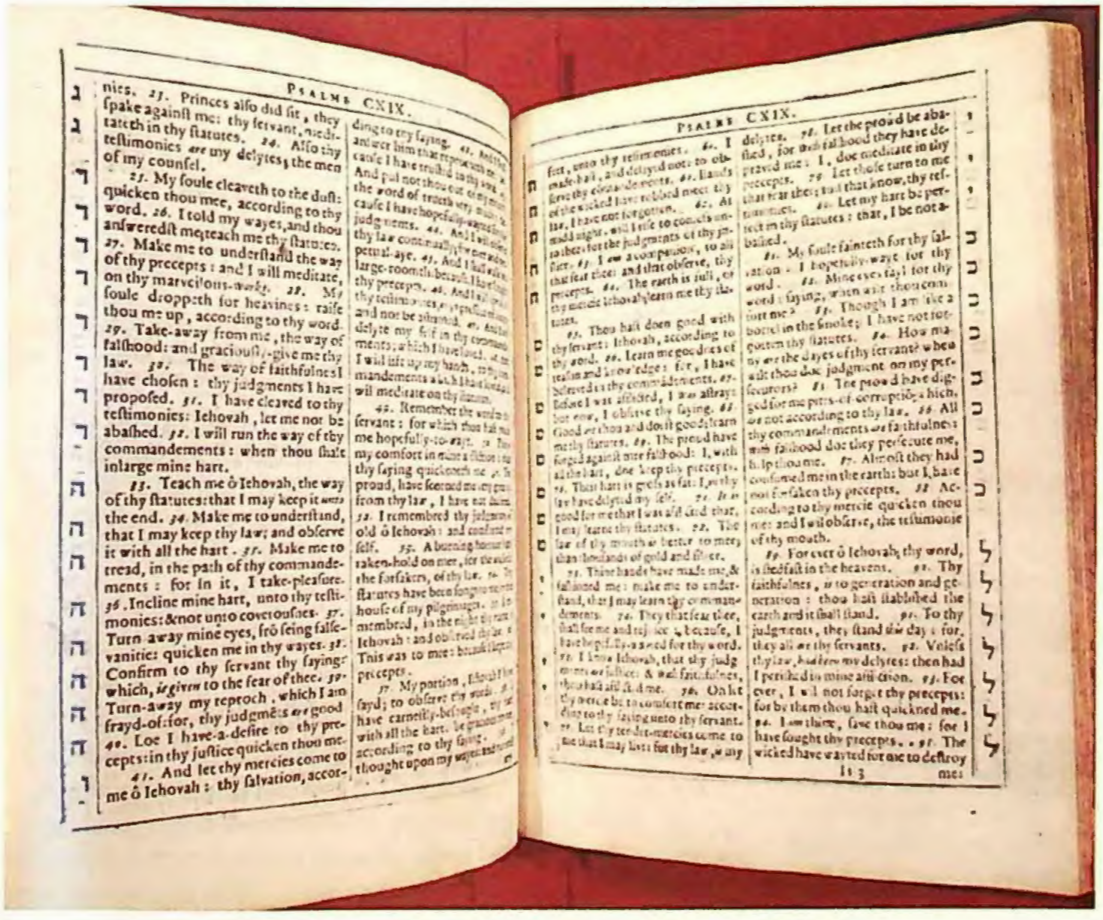
Ainsworth also describes the languages he will be translating from. In his *Preface* to the *Annotations upon the Pentateuch Or the Five Books of Moses*, Ainsworth says:

Next this main helpe of the scriptures themselves. I compare the Greek & Chaldee versions, the first of them being in the world before Christs coming in the flesh; the other, soon after: both of great authority of best esteeme for learning, as Maimony, or Rabbi Moses ben Maimon ... I will set downe the reasons of my contrary judgement.

As a result, the reader is faced not with one single authoritative version of each psalm, but with a set of options culminating in a discussion that often unravels rather than pins down the translation."[11] In a like manner, the present reader is encouraged to examine the following example of Ainsworth's annotations and explore his world of the "unraveling" of the textual meaning. His translations have been "highly regarded as playing a pioneering role in opening the world of Jewish biblical scholarship and exegesis to European Christendom, and particularly to the English-speaking world."[12]

Ainsworth concludes his twenty-two page description of his methodology of translating with an apology:

For things wherein I have missed, I humbly crave pardon of God, and of his people; to such as have the spirit in them that lusteth after envie, I wish a better minde; to such as love the truth, encrease of knowledge and grace: and for ought that is good and profitable in my labours, the praise therefore be unto him that is Authour of every good gift and worke; the benefit thereof unto those that love his Name, which be blessed for ever, Amen.


PSALME CXIX.

nies. 23. Princes alſo did ſit, they ſpake againſt me: thy ſervant, medi-tateth in thy ſtatutes. 24. Alſo thy teſtimonies are my delytes, & the men of my counſel.

25. My ſoule cleaveth to the duſt: quicken thou mee, according to thy word. 26. I told my wayes, and thou anſweredſt me, teach me thy ſtatutes. 27. Make me to underſtand the way of thy precepts: and I will meditate, on thy marveilous works. 28. My ſoule droppeth for heavines: raiſe thou me up, according to thy word. 29. Take away from me, the way of falſhood: and graciouſly give me thy law. 30. The way of faithfulnes I have choſen: thy judgments I have propoſed. 31. I have cleaved to thy teſtimonies: Iehovah, let me not be abaſhed. 32. I will run the way of thy commandements: when thou ſhalt inlarge mine hart.

33. Teach me ô Iehovah, the way of thy ſtatutes: that I may keep it unto the end. 34. Make me to underſtand, that I may keep thy law: and obſerve it with all the hart. 35. Make me to tread, in the path of thy commande-ments: for in it, I take pleaſure. 36. Incline mine hart, unto thy teſti-monies: & not unto covetouſnes. 37. Turn away mine eyes, frô ſeing falſe-vanities: quicken me in thy wayes. 38. Confirm to thy ſervant thy ſaying: which, is given to the fear of thee. 39. Turn away my reproch, which I am frayd of: for, thy judgmẽts are good. 40. Loe I have a deſire to thy pre-cepts: in thy juſtice quicken thou me.

41. And let thy mercies come to me ô Iehovah: thy ſalvation, accor-ding to thy ſaying. 42. And ſo ſhall I anſwer him that reproacheth me: for I truſt in thy word. 43. And put not thou out of my mouth the word of truth very much: for I have hoped for thy judgments. 44. And I will obſerve thy law continually: for ever and ever. 45. And I ſhall walk at large: for I have ſought thy precepts. 46. And I will ſpeak of thy teſtimonies before kings: & I ſhall not be aſhamed. 47. And I will delyte my ſelf in thy commande-ments: which I have loved. 48. And I will lift up my hands unto thy mandements which I have loved: & I will meditate on thy ſtatutes.

49. Remember the word unto thy ſervant: for which thou haſt cauſed me hopefully to wayt. 50. This is my comfort in mine affliction: for thy ſaying quickneth me. 51. The proud, have feerced me very greatly: from thy law, I have not declined. 52. I remembred thy judgments of old ô Iehovah: and conſoled my ſelf. 53. A burning horror hath taken hold on me, for the wicked that forſakes thy law. 54. Thy ſtatutes have been ſongs to me: in the houſe of my pilgrimage. 55. I have remembred, in the night thy name ô Iehovah: and obſerved thy law. 56. This was to me: becauſe I kept thy precepts.

57. My portion, Iehovah: I have ſayd, to obſerve thy words. 58. I have carneſtly beſought thy face: with all the hart. Be gracious unto me according to thy ſaying. 59. I thought upon my wayes: and turned

PSALME CXIX.

feet, unto thy teſtimonies. 60. I delyted, & delayed not: to obſerve thy commandements. 61. Bands of the wicked have robbed me: but I have not forgotten thy law. 62. At mid night, will I ariſe to confeſs unto thee: for the judgments of thy juſtice. 63. I am a companion, to all that fear thee: and that obſerve thy precepts. 64. The earth is full, ô Iehovah: of thy mercie, teach me thy ſtatutes.

65. Thou haſt doen good with thy ſervant: Iehovah, according to thy word. 66. Learn me good deed & reaſon and knowledge: for, I have believed in thy commandements. 67. Before I was afflicted, I was aſtray: but now, I obſerve thy ſaying. 68. Good art thou and doeſt good: learn me thy ſtatutes. 69. The proud have forged againſt me falſhood: I, with all the hart, doe keep thy precepts. 70. Their hart is greſs as fat: I, in thy law have delyted my ſelf. 71. It is good for me that I was afflicted: that, I may learne thy ſtatutes. 72. The law of thy mouth is better to me: than thouſands of gold and ſilver.

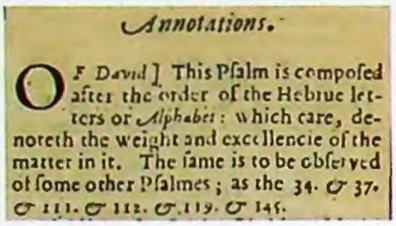
73. Thine hands have made me, & faſhioned me: make me to underſtand, that I may learn thy commande-ments. 74. They that fear thee, ſhall ſee me and rejoice: becauſe, I have hoped for thy word. 75. I know Iehovah, that thy judg-ments are juſtice: & in faithfulnes, thou haſt afflicted me. 76. Oh let thy mercie be, to comfort me: accor-ding to thy ſaying unto thy ſervant. 77. Let thy tender-mercies come to me that I may live: for thy law is my

▲ Acrostic Psalm 119

In the *Annotations*, a particular literary device jumps off the page of nine psalms. Ainsworth highlights this form in psalms that are classified as acrostic. An acrostic psalm is recognized by a verse or pattern of verses in which the first letter, then succeeding letters, follow sequentially (sometimes always not so perfectly) for each verse in the order of the twenty-two letters that make up the Hebrew alphabet. In reading these nine psalms in English, or any other language for that matter,

this pattern would not be recognizable. These acrostic psalms are composed of Psalms 9, 10, 25, 34, 37, 111, 112, 119, and 145. The acrostic tool is thought to be possibly of artistic design, a mnemonic device, and/or intended to convey the psalm covers the topic from A to Z (or in Hebrew, from *aleph* [א] to *tav* [ת]). In the *Annotations*, these psalms stand out from the others as all are printed with the Hebrew letter corresponding to the verse to illustrate this device.

For example, In the Annotations of Psalm 25, Ainsworth writes:


Annotations.

OF *David*] This Pſalm is compoſed after the order of the Hebrue letters or *Alphabet*: which care, denoteth the weight and excellencie of the matter in it. The ſame is to be obſerved of ſome other Pſalmes; as the 34. & 37. & 111. & 112. & 119. & 145.

OF *David* This Psalm is composed after the order of the Hebrue letters or *Alphabet*: which care, denothe weight and excellencie of the matter in it. The same is to be observed of some other Psalmes; as the 34 & 37 & 111 & 112 & 119 & 145.

Psalm 199 is somewhat different. Being the longest psalm with 176 verses, the twenty-two letters of the Hebrew alphabet fit nicely into patterns of eight, as Verses 1-8 are designated with the first letter aleph [א], Verses 9-16 are designated with the second letter of the alphabet bet [ב], the next eight verses with the third letter gimel [ג], and so on through all twenty-two letters.

Henry Ainsworth's awe and reverence of the psalms and its predominate author, is evident in the title page subscript which he dedicates to King David:

... I have found David the son of Jesse, a man after my own hart ... And these his Psalms, have ever since, by the Church of Israel, by Christ and his Apostles, and by the Saints in all ages, been received and honored as the oracles of God...sung in the public assemblies, as in God's Tabernacle and Temples...

How might this particular category of scripture have shaped the Pilgrims' understanding of their intention, allowed them to endure the unimaginable challenges – cold, hunger, fear, illness and death, and reconcile the hardships of their journey with God's manifest as they understood it?

Consider riding out a raging storm in the middle of the unknown ocean in an insignificant stack of wood nailed questionably together as gale-force winds and crushing waves crash into the ship, pounding it with terrifying might. You brace yourself against the bulkhead with your children clinging to you – looking up to you in absolute dread. This tiny ship shuddering, rocking precariously back and forth, freezing water is coursing down around you from the cracks of the deck above, and the sound – the relentless sound is the most terrifying of all as the wind blast the sides of the ship and sweeps across the hold, adding even more of a cutting chill as the timbers eerily creak under the strain. You sneak a glance around to see everyone else cowering and huddled together with the same terrified look in their eyes!

Then, from somewhere within this frightened and trembling company you hear, first in a soft voice that gradually grows stronger with each dreadful moment. Then you recognize it is the Elder's voice:

When the waters saw you, O God,
when the waters saw you, they were afraid;
the very deep trembled.
the clouds poured out water;
the skies thundered;
your arrows flashed on every side.
The crash of your thunder was in the whirlwind;
your lightnings lit up the world;
the earth trembled and shook.
Your way was through the sea,
your path, through the mighty waters;
yet your footprints were unseen.
You led your people like a flock
by the hand of Moses and Aaron.

Ps. 77

And this terrified people, one by one, until even the children begin to repeat the words: *"You led your people like a flock by the hand of Moses and Aaron."*

Such is the power of the psalms: God, *Your way was through the sea, your path, through the mighty waters; yet your footprints were unseen. You led your people like a flock by the hand of Moses and Aaron!* Perhaps in this instance God did not still the seas, yet we can take heart that God stilled their hearts! The Pilgrims were not reading poetry from some distant time. They found themselves living out these psalms in their miraculous faith journey. Much more than that, they found God living out the covenant of old, with them in this most very present moment!

These people understood their faith journey as an exodus – *the* Exodus. The Exodus in which Moses led the people out of Egypt 14,000 years earlier and also the Exodus of the Jewish remnant that some 2,500 years ago made their way back to Jerusalem from Babylon. For the Pilgrims, it was another faith exodus coming after suffering a long period of persecution, having been held captive by the established Church of England and ultimately having to leave their homeland under penalty of death. Their God, the God of the Hebrews who freed the slaves in Egypt and led them across a great sea on a long and grueling journey to the promised land, was also *their* deliverer. Theirs was an exodus in the most biblical sense.

This was so much more than a voyage to some new world. The Pilgrims were called by their God to a promised land where they could worship God the way that they understood. Thus, *this* exodus was so much more than just recollecting or identifying with a narrative from the Bible; *this* was a present-day exodus experience. This was not just about how God had worked in the distant past but how God was shaping the Pilgrims' present – and future deliverance.

The Pilgrims had long-discussed the helplessness and hopelessness of being exiled in Holland. Like the psalmist, they too cried out: *How could we sing the Lord's song in a foreign land?* (Ps 137:4) They were mindful that with faith the salvation history of their ancestors' experience was to become their own. Just as with their ancestors, the Pilgrims could experience God's assurances as it has been throughout the ages; they could take trust in God's steadfast relationship with them. They studied the following passages and took hope:

The Lord brought us out of Egypt with a mighty hand and an outstretched arm, with a terrifying display of power, and with signs and wonders; and he brought us into this place and gave us this land, a land flowing with milk and honey. (Deuteronomy 26: 3-6)

The Pilgrims also understood that God had ultimate power over the waters. From the very act of Creation, to Noah, to the parting of the Red Sea, through crossing the Jordan River, and Jesus stilling the sea – God was in control: *When the waters saw you, O God, when the waters saw you, they were afraid; the very deep trembled* – and God would lead the way through the unknown waters. The Pilgrims would have reminded themselves of God's mighty works throughout their sixty-six days crossing the treacherous waters. They would have searched the psalms:

For deliverance:

Save me, O God, for the waters have come up to my neck. I sink in deep mire, where there is no foothold; I have come into deep waters, and the flood sweeps over me. Psalm 69: 1-2

For thanksgiving:

Acknowledge that the Lord is God! He made us, and we are His. We are His people, the sheep of His pasture.

For praise of God:

Some went down to the sea in ships, doing business on the mighty waters; they saw the deeds of the Lord, his wondrous works in the deep. For he commanded and raised the stormy wind, which lifted up the waves of the sea. They mounted up to heaven, they went down to the depths; their courage melted away in their calamity; they reeled and staggered like drunkards, and were at their wits' end. Then they cried to the Lord in their trouble, and he brought them out from their distress; he made the storm be still, and the waves of the sea were hushed. Psalm 107:23-29

For remembrance:

I will call to mind the deeds of the Lord; I will remember your wonders of old. I will meditate on all your work, and muse on your mighty deeds. Psalm 77: 11-12

And for hope for their future in a new home:

You brought a vine out of Egypt; you drove out the nations and planted it. You cleared the ground for it; it took deep root and filled the land. Psalm 80: 8-9

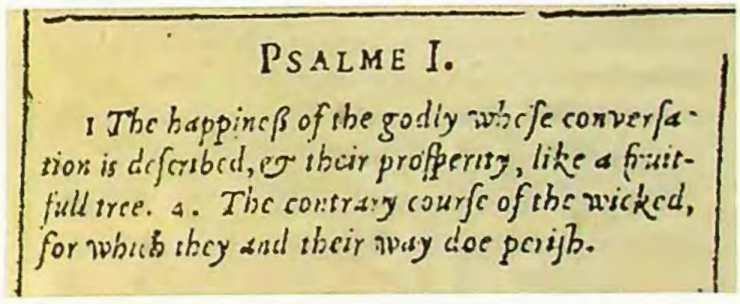
The psalms would continually remind the Pilgrims who they were in relation to their God.

I will now discuss a brief study of Psalm 1 of the Ainsworth Psalter followed by a transcription of Psalm 1 showing Ainsworth's seventy-eight lines of *Annotations* of Verse 1.

In Psalm 1, Ainsworth sets forth the premise of the Psalm as reflected in Verse 1 and in Verse 4:

PSALME I

1 The happiness of the godly whose Conversation is described & their prosperity, like a fruitfull tree. 4. The contrary course of the wicked, for which they and their way doe perish.


PSALME I.

1 The happineſs of the godly whoſe converſa-
tion is deſcribed, & their proſperity, like a fruit-
full tree. 4. The contrary courſe of the wicked,
for which they and their way doe periſh.

Following each psalm, Ainsworth provides a detailed "Annotation." This segment of Ainsworth's Psalter is where Ainsworth offers an explanation or commentary on a particular word, phrase or verse following the biblical passage in the service of providing the reader with the tools to better understand the Word of God.

The length of each annotation may vary. For example, Psalm 1 contains twenty-one printed lines of sacred text whereas the following annotation contains 182 lines of commentary – nine times longer. In commenting on the necessity of including annotations along with his translations in his *A Preface Concerning Moses Writings, and These Annotations Upon Them*, Ainsworth writes:

For these causes, I have chiefly laboured in these annotations... for by a true and sound literall explication, the spirituall meaning may the better be discerne... I desire the furtherance and stirring up of people in the study and understanding of Gods law. Wherein though some things are briefe, some things darke and hard to bee understood, yet many things are by a little direction, made easie to the prudent...

Behold, the holy Ghost translateth one Hebrew word, by many Greeke, to teach us both the ample wisedome comprised in that mother tongue; and that any words may be used, which expresse the true meaning of the text unto our understanding.

An Example of the Annotations: A Study of Psalm 1, Verse 1

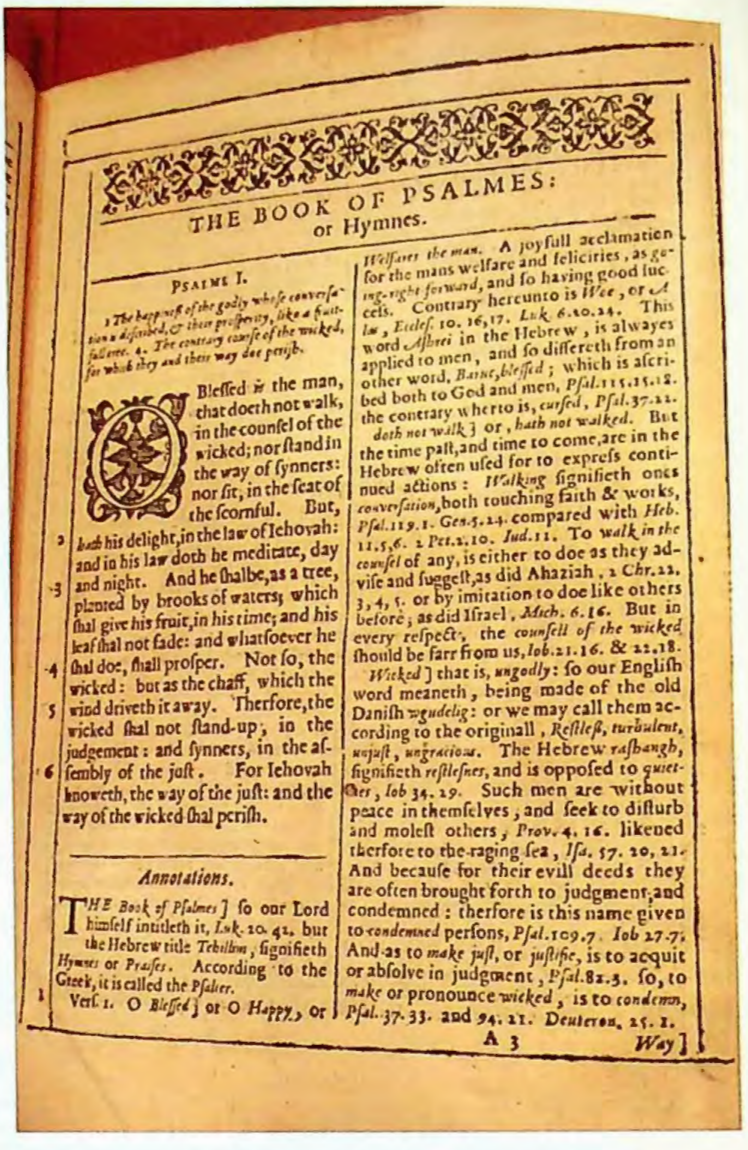
Psalme 1, Verse 1

1 O Blessed is the man, that doeth not walk, in the council of the wicked; nor stand in the way of synners: nor sit, in the seat of the scornful.

Annotations

The Book of Psalmes] so our Lord himself intitled it, *Luk.* 20:2 but the Hebrew title *Telillrim*, signifieth *Hymes* or *Praises*. According to the Greek, it is called the Psalter.

Vers. 1. *O Blessed]* or *O Happy.*, or *Welfares* the man. A joyfull acclimation for the mans welfare and felicities, as going *right forward*, and so having good success. Contrary hereuntois *Woe*, or *Alas*, *Eccles. 10: 16,17*, *Luk. 6:20,24*. This word *Asbrei* in the Hebrew, is alwayes applied to men, and so differeth from an other word, *Barne, blessed*; which is ascribed both to God and men. *Psal. 115:15,18*. The contrary wherto is cursed, *Psal. 37:22.* ***doth not walk*** *]* or, *hath not walked*. But the time past, and the time to come, are in the Hebrew often used for to express continued actions: *Walking* signifieth ones *conversation*, both touching faith & works, *Psalm 119:1*, *Gen. 5:24* compared with *Heb.11:5, 6, 2 Pet. 2:10, Jud. 11*. To *walk in the counsel* of any, is either to doe as they advise and suggest, as did Ahaziah, *2 Chr. 22:3,4,5* or by imitation to doe like others before; as did Israel, *Mich. 6:16*. But in every respect; the *counsell of the wicked* should be farr from us, *Job 21:16 & 22:18.* ***Wicked]*** that is, *ungodly*: so our English word meaneth, being made of the old Danish *wgudelig*: or we may call them according to the originall, *Restless, turbulent, unjust, ungracious*. The Hebrew *rasbangb*, signifeth *restless*, and is opposed to *quietnes*, *Job 34:29*. Such men are without peace in themselves, and seek to disturb and molest others, *Prov. 4:16* likened therefore to the rageing sea, *Isa. 57:20, 21*



THE BOOK OF PSALMES:
or Hymnes.

PSALME I.

1 The happinesse of the godly whose conversation is described, & their prosperity, like a fruitfull tree. 4. The contrary estate of the wicked, for which they and their way doe perish.

Blessed is the man, that doeth not walk, in the counsel of the wicked; nor stand in the way of synners: nor sit, in the seat of the scornful. But, his delight, in the law of Iehovah: and in his law doth he meditate, day and night. And he shalbe, as a tree, planted by brooks of waters; which shal give his fruit, in his time; and his leaf shal not fade: and whatsoever he shal doe, shall prosper. Not so, the wicked: but as the chaff, which the wind driveth it away. Therfore, the wicked shal not stand-up, in the judgement: and synners, in the assembly of the just. For Iehovah knoweth, the way of the just: and the way of the wicked shal perish.

Annotations.

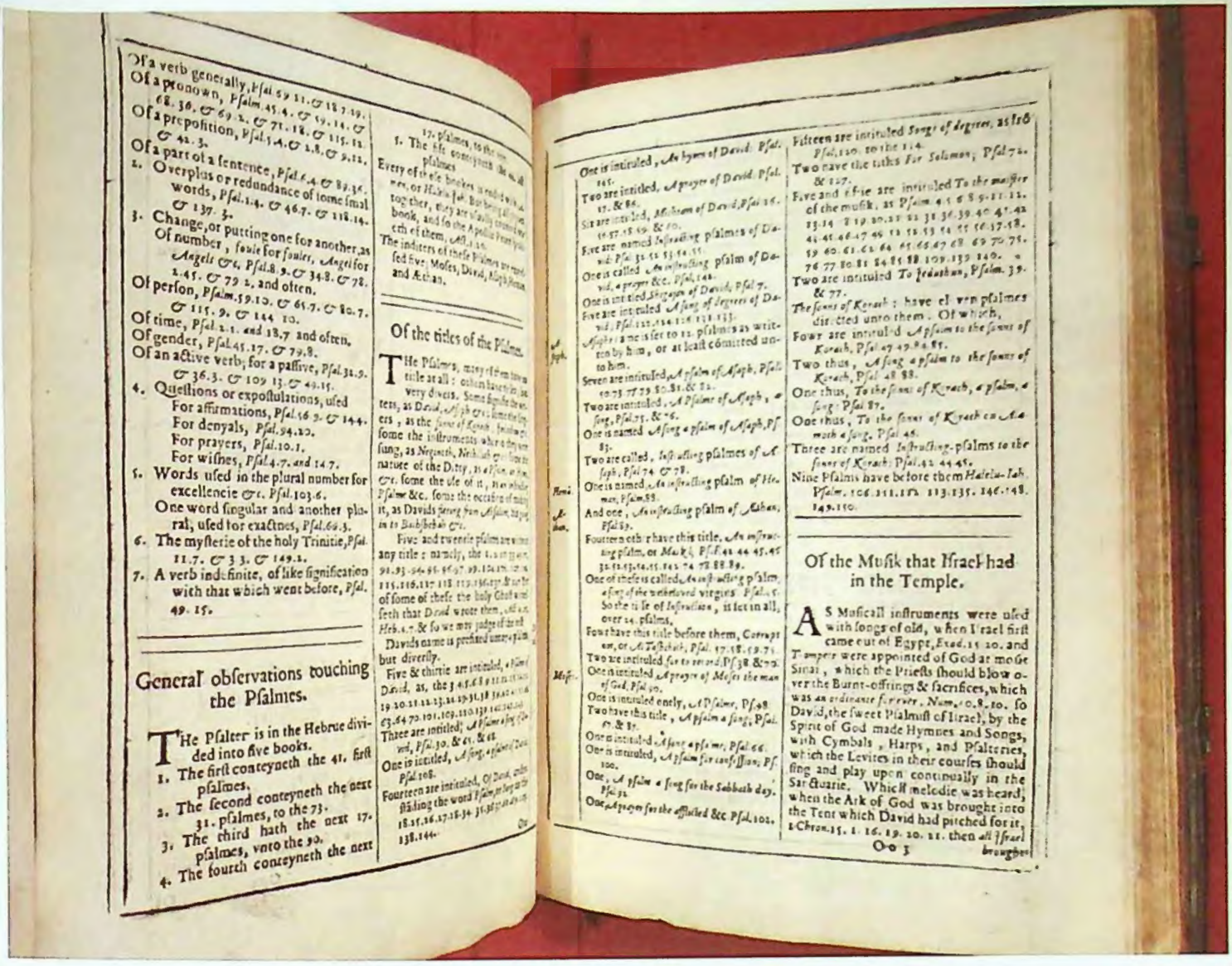
THE *Book of Psalmes*] so our Lord himself intitleth it, *Luk.* 20. 42. but the Hebrew title *Tehillim*, signifieth *Hymnes* or *Praises*. According to the Greek, it is called the *Psalter*.

Vers. 1. O *Blessed*] or O *Happy*, or *Welfares the man*. A joyfull acclamation for the mans welfare and felicities, as going *right forward*, and so having good success. Contrary hereunto is *Woe*, or *Alas*, *Eccles.* 10. 16, 17. *Luk.* 6. 20. 24. This word *Asbrei* in the Hebrew, is alwayes applied to men, and so differeth from an other word, *Barne, blessed*; which is ascribed both to God and men, *Psal.* 115. 15. 18. the contrary wherto is, *cursed*, *Psal.* 37. 22. *doth not walk*] or, *hath not walked*. But the time past, and time to come, are in the Hebrew often used for to express continued actions: *Walking* signifieth ones *conversation*, both touching faith & works, *Psal.* 119. 1. *Gen.* 5. 24. compared with *Heb.* 11. 5, 6. 2 *Pet.* 2. 10. *Jud.* 11. To *walk in the counsel* of any, is either to doe as they advise and suggest, as did Ahaziah, 2 *Chr.* 22. 3, 4, 5. or by imitation to doe like others before; as did Israel, *Mich.* 6. 16. But in every respect, the *counsell of the wicked* should be farr from us, *Iob.* 21. 16. & 22. 18. *Wicked*] that is, *ungodly*: so our English word meaneth, being made of the old Danish *wgudelig*: or we may call them according to the originall, *Restless, turbulent, unjust, ungracious*. The Hebrew *rasbangb*, signifieth *restlesnes*, and is opposed to *quietnes*, *Iob* 34. 29. Such men are without peace in themselves, and seek to disturb and molest others, *Prov.* 4. 16. likened therfore to the raging sea, *Isa.* 57. 20, 21. And because for their evill deeds they are often brought forth to judgment, and *condemned*: therfore is this name given to *condemned* persons, *Psal.* 109. 7. *Iob* 27. 7. And as to *make just*, or *justifie*, is to acquit or absolve in judgment, *Psal.* 82. 3. so, to *make* or pronounce *wicked*, is to *condemn*, *Psal.* 37. 33. and 94. 21. *Deuteron.* 25. 1.

A 3 *Way*]

And because for their evil deeds they are often brought forth to judgment; and *condemned: Psal. 109:7, Job 27:7* And to make *just* or *justifie*, is to acquit or absolve in judgment, *Psal. 82:3* so, to make or pronounce *wicked*, is to *condemn*, *Psal. 37:33* and *94:21*, *Deuteron. 25:1*.

Way] *track*, or *trode*. This word also signifieth any *religion, doctrine, manners, actions, administration*, or *course of life*, *Psal. 5:9* and *25:4* and *86:11*, *Act. 18:25,26* and *22:4*, *Pet. 2:15,21*. ***Synners]*** or *misdoers, erroneous, enormous*. Though there is no man just on earth, that doeth good and sinneth not, *Eccl. 7:22*. Yet such are usually called sinners, as be given to vice, and have the course of their life, evil, *Gen.. 13:13*, I *Sam. 15: 18*, *Psal. 26:9* and *104:36*, *Mat. 26:45*, *Luk. 7:37*, *Job 9:16,31*. In this respect, they that are born of God, are sayd, *not to syn*, *Job 3:9* and Solomon opposeth the *sinner* to the *good man*, *Eccles. 9:2* See the note on *Psal. 4:5*. ***Not sit in the seat]*** or, *and hath not sitten*, &c. To *sit* is to *abide, continue, dwell*, *Psal. 2:4* and *101:6,7* and *132:14* or to *company* , and have *familiarity* with any, *Psal. 26:4,5*. And the originall *moshab* here



Of a verb generally, Psal. 69 31. & 18. 7. 19. 68. 36. & 69. 2. & 71. 18. & 115. 12. & 42. 3.
Of a pronown, Psalm. 45. 4. & 19. 14. &
Of a preposition, Psal. 3. 4. & 2. 8. & 9. 12.
Of a part of a sentence, Psal. 6. 4. & 89. 36.
2. Overplus or redundance of some small words, Psal. 1. 4. & 46. 7. & 118. 14. & 137. 3.
3. Change, or putting one for another, as Of number, some for fewer, Angel for Angels &c. Psal. 8. 9. & 34. 8. & 78. 2. 45. & 79 2. and often.
Of person, Psalm. 59. 10. & 61. 7. & 80. 7. & 115. 9. & 144 10.
Of time, Psal. 2. 1. and 18. 7 and often.
Of gender, Psal. 45. 17. & 79. 8.
Of an active verb, for a passive, Psal. 31. 9. & 36. 3. & 109 13. & 49. 15.
4. Questions or expostulations, used
For affirmations, Psal. 56 9. & 144.
For denyals, Psal. 94. 20.
For prayers, Psal. 10. 1.
For wishes, Psal. 4. 7. and 14. 7.
5. Words used in the plural number for excellencie &c. Psal. 103. 6.
One word singular and another plural, used for exactnes, Psal. 66. 3.
6. The mysterie of the holy Trinitie, Psal. 11. 7. & 33. & 149. 2.
7. A verb indefinite, of like signification with that which went before, Psal. 49. 15.

General observations touching the Psalmes.

THe Psalter is in the Hebrue divided into five books.
1. The first conteyneth the 41. first psalmes.
2. The second conteyneth the next 31. psalmes, to the 73.
3. The third hath the next 17. psalmes, vnto the 90.
4. The fourth conteyneth the next 17. psalmes, to the
5. The fift conteyneth the

Every of these bookes is
ers, or Hebrue Sab. But
tog ther, they are
book, and so the
eth of them.
The inditers of these Psalmes are
fed five; Moses, David, Asaph
and Ethan.

Of the titles of the Psalmes.

THe Psalmes, many of them
title at all: others have
very diuers. Some
ters, as David, Asaph &c.
ers; as the sons of Korah
some the instruments
sung, as Neginoth, Nehi
natute of the Ditty, as
&c. some the vse of it,
Psalme &c. some the occasion
it, as Davids song
to Bathsheba &c.
Five and twentie psalmes
any title: namely, the
Davids name is prefixed
but diverslly.
Five & thirtie are intituled,
David, as, the
Three are intituled;
One is intituled,
Psal. 108.
Fourteen are intituled, Of
shewing the word
18. 36. 37. 38. 39.
138. 144.

One is intituled, An hymn of David. Psal. 145.
Two are intitled, A prayer of David. Psal. 17. & 86.
Six are intitled, Michtam of David. Psal. 16. 56. 57. 58. 59. & 60.
Five are named Instructing psalmes of David. Psal. 32. 42. 53. 54. 55.
One is called An instructing psalm of David, a prayer &c. Psal. 142.
One is intitled Shiggaion of David. Psal. 7.
Five are intituled A song of degrees of David. Psal. 120. 121. 122. 123. 131.
Seven are intituled A psalm of Asaph. Psal. 50. 73. 74. 75. 79. 80. 82.
Two are intituled, A Psalme of Asaph, a song. Psal. 75. & 76.
One is named A song a psalm of Asaph. Psal. 83.
Two are called, Instructing psalmes of Asaph. Psal. 74. & 78.
One is named, An instructing psalm of Heman. Psalm. 88.
And one, An instructing psalm of Ethan. Psal. 89.
Fourteen other have this title, An instructing psalm, or Maskil. Psal. 32. 44. 45. 52. 53. 54. 55. 142. 74. 78. 88. 89.
One of these is called, An instructing psalm, a song of the wellbeloved virgins. Psalm. 45.
So the is of Instruction, is set in all, over 14. psalmes.
Four have this title before them, Corept on, or al Tasheheth. Psal. 57. 58. 59. 75.
Two are intituled for to remind. Psal. 38. & 70.
One is intituled A prayer of Moses the man of God. Psal. 90.
One is intituled onely, A Psalme. Psal. 98.
Two have this title, A psalm a song. Psal. & 87.
One is intituled A song a psalme. Psal. 66.
One is intituled, A psalm for confession. Psal. 100.
One, A psalm a song for the Sabbath day. Psal. 92.
One, A prayer for the afflicted &c. Psal. 102.

Fifteen are intituled Songs of degrees, as Psal. 120. to the 134.
Two have the titles For Salomon, Psal. 72. & 127.
Five and fifte are intituled To the master of the musik, as Psalm. 4. 5. 6. 8. 9. 11. 12. 13. 14. 18. 19. 20. 21. 22. 31. 36. 39. 40. 41. 42. 44. 46. 47. 49. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 64. 65. 66. 67. 68. 69. 70. 75. 76. 77. 80. 81. 84. 85. 88. 109. 139. 140.
Two are intituled To Jedithun, Psalm. 39. & 77.
The sons of Korah: have eleven psalmes directed unto them. Of which,
Four are intituled A psalm to the sons of Korah, Psal. 47. 49. 84. 85.
Two thus, A song a psalm to the sons of Korah, Psal. 48. 88.
One thus, To the sons of Korah, a psalm, a song: Psal. 87.
One thus, To the sons of Korah on Alamoth a song. Psal. 46.
Three are named Instructing-psalms to the sons of Korah: Psal. 42. 44. 45.
Nine Psalms have before them Halelu-Iah. Psalm. 106. 111. 112. 113. 135. 146. 147. 149. 150.

Of the Musik that Israel had in the Temple.

AS Musicall instruments were used with songs of old, when Israel first came out of Egypt, Exod. 15 20. and Trumpets were appointed of God at mount Sinai, which the Priests should blow over the Burnt-offrings & sacrifices, which was an ordinance forever, Num. 10. 8. 10. so David, the sweet Psalmist of Israel, by the Spirit of God made Hymnes and Songs, with Cymbals, Harps, and Psalteries, which the Levites in their courses should sing and play upon continually in the Sanctuarie. Which melodie was heard, when the Ark of God was brought into the Tent which David had pitched for it, 1 Chron. 15. 1. 16. 19. 20. 21. then all Israel

Oo 3 brought

English seat, is diversly used, as, for a *seat* or *chayr* to sit on, *I Sam. 20.25, Job 29.7.* (which noteth authoritie;) sometime, an *habitation* or *dwelling, Psal. 107:4.7.* and *132:13.* sometime an *assise, session,* or *assemblie, Psal. 107:32.* And so may it be here taken, for the *assemblie of the scornful,* and their *societie,* as *the Chaldee version explayneth it.*

The scornful *] Proud-rhetorical mockers: Losels.* The word importeth *pride;* as, the Lord scorneth the *scorners, Prov. 3:34.* That is, resisteth the *proud, Jam. 4:6, I Pet. 5:5.* It implieth also eloquence, often used in mocks, *Job 16:20.* The Greek translateth them *pestilent:* they are of the worst sort of sinners, which admit of no reproof; therefore it is sayd, *Rebuke not a scorner, lest he hate thee, Prov. 9:7,8.*

At the conclusion of the *Annotations,* Ainsworth provides a number of study aids including:

- *A Table, directing to some principall things, observed in the Annotations of the Psalmes*
- *Hebrue Phrases Observed, Which are Somewhat Hard and Figurative*
- *General Observations Touching the Psalms*
- *Of the Titles of the Psalms*
- *Of the Music Israel had in the Temple*

The Annotations Upon the Book of Psalms by Henry Ainsworth proved to be an indispensable source of comfort and assurance for this tiny band of Separatists who dared the English government, the terrifying ocean, and the building of a community in the wilderness of a strange world. Throughout their perilous journey, and even more so, at the very height of the most dangerous conditions that could mean their ruin, it becomes evident as to the degree the Pilgrims would have relied on their faith, especially by turning to the psalms. And that by praying these psalms, they experience God's steadfast love, as well as the faith they would need to see their exodus through.

The *Annotations* provided the Pilgrims with a prayer book that was their own. Translated and annotated by such a renowned scholar as Henry Ainsworth, who was a Separatist leader and friend, provided much security to this faith community. In their eyes, they possessed a faithful translation.

Along with the Bible, the psalms in particular would continue to be a fundamental and very dynamic element of the Pilgrims daily meditation, prayer life, and community worship. In the summer edition of *The Mayflower Quarterly Magazine*, we will explore book two of the Ainsworth Psalter, the *Psalms in Meter*, in which Ainsworth sets the psalms to music.

David Russo is a Licensed Marriage and Family Therapist and Pastoral Counselor in Holden, MA. He is a descendent of Isaac and Mary (Norris) Allerton, a member of the GSMD, and the Pilgrim Isaac Allerton Society.

Photo Credits:
David Russo: Allerton-Heale copy of Henry Ainsworth's *Annotations Upon the Book of Psalmes*, Library of Virginia.

Resources:
Ainsworth, Henry, *Annotations Upon the Booke of Psalmes, Wherein the Hebrew Words and Sentences are Compared with, and Explained by the Ancient Greek and Chaldee Versions: but Chiefly by Conference with the Holy Scriptures*, 1617: *annotationsuponb0000ains.pdf*, Digital Copy of the 1617 Edition.

Ainsworth, Henry, *Annotations Upon the Booke of Psalmes, Wherein the Hebrew Words and Sentences are Compared with, and Explained by the Ancient Greek and Chaldee Versions: but Chiefly by Conference with the Holy Scriptures*, 1617/18. Early English Books Online (EEBO): Print Edition.

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2 Moody, Michael E., *"A Man of a Thousand": The Reputation and Character of Henry Ainsworth*, 1569/70-1622 Huntington Library Quarterly, Vol. 45, No. 3 (Summer, 1982), 200-214
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5 Ibid. Moody. 209
6 Ibid, Blacketer. 129
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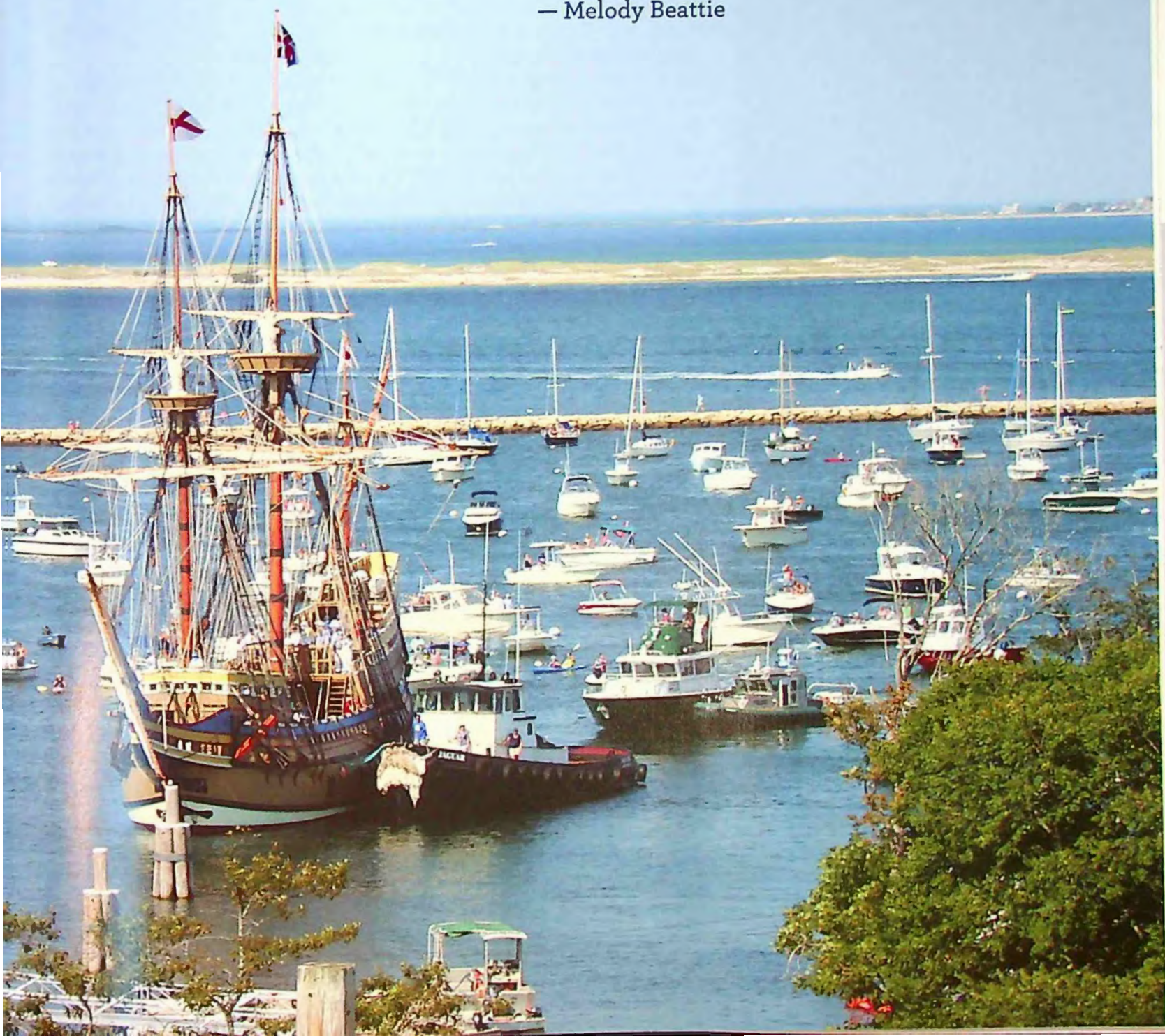
11 Ibid. Morris. 122
12 Ibid, Blacketer, 155

"When it comes to life the critical thing is whether you take things for granted or take them with gratitude."

— G.K. Chesterton

Gratitude unlocks the fullness of life. It turns what we have into enough, and more. It turns denial into acceptance, chaos to order, confusion to clarity. It can turn a meal into a feast, a house into a home, a stranger into a friend.

— Melody Beattie



BOOK REVIEWS

We are happy to accept publications for review in *The Mayflower Quarterly Magazine*. Preferred subject matter includes:

- Transcripts or abstracts from unpublished public or private records or some aspect of research methodology having a major bearing on the Colony of New Plymouth or *Mayflower* passengers or their descendants;
- Family histories and other publications considered as complementary to *Mayflower* research;
- Works on the history of New England in the seventeenth century, particularly as related to *Mayflower* passengers and descendants.

When forwarding copies, please include selling price and any other add-on costs to the consumer (postage, handling, sales tax, etc.) as well as the address to which interested parties may direct their inquires or orders. If possible, include an email address where you can be reached. Publications submitted for review become the property of the General Society of Mayflower Descendants, which donates them to the GSMD Library for the use of all patrons. Please submit review copies to:

W. Becket Soule, Book Review Editor
Mayflower Quarterly Magazine
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Maggie Valley, NC 28751
[United States of America]
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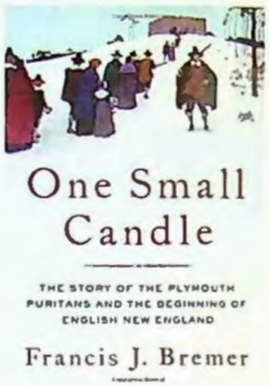
One Small Candle: The Plymouth Puritans and the Beginning of English New England.

By Francis J. Bremer



New York: Oxford University Press, 2020. 272 pages; bibliographical essay, index. Hardback: ISBN 9780197510049, $27.95; also available as an e-book: ISBN 9780197510063.

A professor of mine once described the role of research in graduate school as getting to know more and more about less and less. The unfortunate result of this process is that it is very easy to lose sight of what might be called "the big picture." Many, though by no means all, of the books that have come out over the past few years in anticipation of the 400th anniversary of the *Mayflower's* voyage have suffered from an at times excruciating attention to minutiae, which can then be blown all out of proportion. The Pilgrims have been characterised, depending on the speciality of the author, as "a warrior tribe," "lusty Elizabethans," or "bloodthirsty colonisers," or they are pilloried for not anticipating political, intellectual or cultural norms that did not arise until three centuries after they died.

Francis Bremer, Professor Emeritus of history at Millersville University, has devoted most of his scholarly career to the study of "New England Beginnings," and is particularly well situated to look at the big picture: this book is very much the product of that vision. While the summaries of the work note that this is a study of the role of religion in the settlement of the Plymouth Colony, it is more than that – much more.

Although it is frequently repeated that there was no separation of church and state in the seventeenth century, and that the Pilgrims' purpose was to achieve "religious freedom" or "freedom of worship," yet these comments treat "church" and "religion" as compartments of a larger whole, rather than as all-encompassing lenses through which life and community was seen. To choose a single example from among many, Plymouth was the first English jurisdiction to permit marriage without benefit of clergy. This was one of the reasons why Edward Winslow was thrown into the Fleet Prison by Archbishop Laud in 1634: for officiating at weddings in the colony without being a cleric. But this did not mean that marriage was seen as either a "secular" reality (a concept that really did not exist in this period) or as something which was not religious: marriage was religious, even sacred, although it was not ecclesiastical. Bremer does a good job of showing how religion affected all facets of life in the Plymouth Colony, noting that they lived in "a world in which the boundary between the spiritual and the material did not exist" (7).

This makes it all the more surprising that the new colony found it very, very difficult, throughout its short history, to attract clergy to minister to the colonists' needs. Clergy from England flocked to Plymouth's northern neighbour, or were produced by the nascent Harvard College,

but Plymouth itself suffered from numerous severe deficiencies, in the ecclesiastical as well as the civil and agricultural spheres.

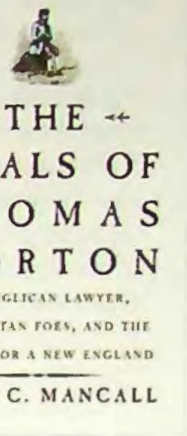
Bremer does a fine job of showing the religious background of the Mayflower Compact: far from being a revolutionary anti-monarchical manifesto, the Compact was steeped in Old Testament covenantal theology, in language that could have been (and perhaps was) lifted verbatim from John Calvin. The fact that the Compact was adopted as the foster-father of America's foundational documents by nineteenth century orators does not mean that the Pilgrims who signed it either intended or foresaw such a development. In response to an incipient schism ("some appearance of faction") which threatened the survival of the colony before they had even set foot on the North American continent, the leaders drew deeply from their tradition of religious and congregational governance.

Although the text of this book is less than 190 pages, it is followed by over fifty pages of notes (one quarter of the book!), and this points to a certain need for caution. It is sometimes difficult for someone who has spent so much time studying a period, and in a real sense has "lived with the Pilgrims" for so long, to give the kind of background needed for a newcomer to appreciate fully the conclusions and interpretations that are made. There are a lot of names, and most, although not all, are identified fully, but their sheer number may occasionally lead to a certain confusion for a non-specialist. But this could not be avoided unless the work were exponentially longer than it is, and there is real value in the conciseness of Bremer's presentation and an elegance in its brevity. The book could also have profited from a more thorough proofreading (*e.g.*, "far broader in scope than the title suggests" without actually mentioning the title! [249]).

One Small Candle stands above the stormy sea of books about the *Mayflower* that have been produced leading up to the 400th anniversary, and illuminates not only the religious background of the Pilgrims, but the big picture of their lives, community, and culture.

– W.B.S

The Trials of Thomas Morton: An Anglican Lawyer, His Puritan Foes, and the Battle for a New England.



By Peter C. Mancall

New Haven, CT: Yale University Press, 2019. x + 278 pages; illustrations, index. Hardback: ISBN 978-0-300-23010-9, $30.00.

Without a doubt, William Bradford's *Of Plimmoth Plantation* is the most read, and most influential, work on the origins and development of the seventeenth century Plymouth Colony. What Bradford said – and what he did not say, or refrained from saying – has been read and re-read, dissected, parsed, and analysed since his manuscript returned to New England over a century ago. Peter C. Mancall, Andrew W. Mellon Professor of the Humanities and professor of history and anthropology at the University of Southern California, makes the claim, in *The Trials of Thomas Morton: An Anglican Lawyer, His Puritan Foes, and the Battle for a New England*, that the *second* most influential book on the Plymouth Colony was Thomas Morton's *New English Canaan* (1637). Far less well known, and certainly far less read, the work requires a formidable knowledge of Classical literature to savour, or even to decipher. Morton produced in these three books a massive denunciation of Puritan government in the colonies and their policy of land enclosure and near genocide of the native population, who were described as a far nobler culture, and defined as a "Canaan" under attack from the "New Israel" of the Puritans.

Thomas Dudley termed Morton "a proud insolent man"; to Edward Winslow he was "an arrant knave" and a "serpent in the New England garden." For Bradford himself he was a man of "more craft then honestie, (who had been a kind of petie-fogger ...)" and an "instrumente of mischeefe." Puritan apologists Edward Johnson and Cotton Mather labeled him a "malignant adversary" and a "malicious calumniator." Charles Francis Adams, his first biographer, judged him in his final years "a broken down, disreputable sot," an interpretation that many historians have followed. Morton appears as a member of the "jury of the damned" summoned by the Devil in Stephen Vincent Benet's short story, *The Devil and Daniel Webster* (1936). In his own *New English Canaan*, Morton

referred to himself as "Thomas Morton of Clifford's Inn, Gent.," and "the Sonne of a Souldier," and, in more recent times, he has had a veritable legion of defenders. An aristocrat by birth and a bon vivant by inclination, Morton was educated for the law at the Inns of Court and became a champion of the common law against the Crown and the Star Chamber; he was fond of falconry and foppery, bawdy puns and esoteric poetry. He was both an Elizabethan dandy and a Renaissance man.

Morton was most famous, or infamous, for dancing around the maypole at Merrymount in defiance of his (Puritan) neighbours; he was exiled three times from New England, frequently arrested, and placed on trial for sedition and accused of being a "Royalist agitator" (a trial that failed for lack of evidence). He was a High Church Anglican, intruding on a settlement of hundreds of people who had made a dangerous voyage of thousands of miles to get as far away from the Church of England as they possibly could. And, to top it all off, he sold liquor and firearms to the Indians – and was proud of it.

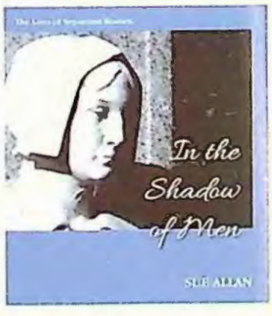
Biographical details of Morton's life are spotty, and usually biased. Mancall treats Morton principally as spokesman for an alternative culture and vision of settlement in this "New" England, and does an admirable job of placing the two ideals side by side, and evaluating their foundations. The Plymouth and Bradford side of the story were deeply steeped in the Scriptures, and while modern authors tend to associate the Pilgrims with a very modern American sense of "religious freedom," it is also possible to see the main goal of the Separatists as simply to be left alone. This left them isolated, not only politically and culturally, but also religiously – Plymouth was a complete failure when it came to attracting clergy. The Morton side of the story can be easily, although somewhat anachronistically, characterised as devoted to liberty, diversity, and multiculturalism. This is trumpeted as a "counter-narrative" to that of the Pilgrims and Puritans, and many reviewers have shed tears that this was "the road not taken." But two conclusions are somewhat glossed over in the book's comparison of these two visions: first, they are completely incompatible, and either one or the other must prevail; and second, because Morton's vision was extinguished so quickly, it is impossible to tell whether or not it was at all viable. The vast majority of those in New England at the time thought that it was not, however much it may appeal to twenty-first century political sensibilities.

Stephen Vincent Benet wrote of Morton in his poem *Western Star* (1943), "Oh, it's easy to see why they hated you, Thomas Morton, ... It was the tongue in your cheek that they hated most, The last flare of Old England, the reckless mirth." There is a certain American fascination with the figure that can best be characterised in modern language as "a wise guy." Mancall's life of Thomas Morton shows the man, warts and all, as the protagonist in a drama that Morton himself would probably have recognised. The determination of whether that drama is a tragedy or a comedy must be left to the individual reader.

– W.B.S

In the Shadow of Men: The Lives of Separatist Women.

By Sue Allan



Burgess Hill, West Sussex: Domtom Publishing, Ltd., 2020. 106 pages; illustrations, appendices. Paperback: ISBN 978-1-906070-68-7, £19.95. Also available from American Ancestors/NEHGS ($23.99).

Sue Allan, the historian at Scrooby Manor and author of a number of books on Separatists and the English origins of the Pilgrims, has produced a substantial contribution to the study of those areas in this relatively small book. It is solidly packed with solid scholarship, but written in a lively prose that keeps up interest and attention page after page. The appendices merit careful attention, particularly the will of Elizabeth (Barker) Winslow and the examination of the Familists ("Family of Love").

Individual sections are devoted to nine women who were either *Mayflower* passengers or significant and identifiable parts of Separatist communities in England. In the latter category are James (Wastenes) Southworth, Joan (Ashmore) Helwys, Ann (Stuffen) Clifton, Thomasine (Boys) Carpenter, Bridget (White) Robinson. The *Mayflower* passengers studied are Elizabeth (Barker) Winslow, Dorothy (May) Bradford, Mary Brewster (maiden name still unknown), and, although not a *Mayflower* passenger herself, Alice (Carpenter) (Southworth) Bradford, William Bradford's second wife, who arrived on the *Anne* in 1623. While there is no bibliography to this book, current scholarship is evident in the footnotes.

A major value of this book is the teasing out of the various connections of individuals in the Separatist communities. While it has become common to note

that the *Mayflower* Pilgrims have become the most researched group of individuals in American history, most of that research has combed documents looking for references to specific, named individuals in lists or other records and in areas where the researcher is expecting to see them. The low hanging fruit, as it were, has all been plucked by now, and there are a significant number of questions left which cannot be answered directly by the documentation available. Sue Allan's research has pointed out how more can be learned by focussing on the Separatist communities, the neighbours, families and associates of the passengers, whether the members came to America or not, and looking at their relationships and interrelationships. As one of several examples, Allan looks carefully at the "Family of Love" in Cambridgeshire in evaluating Dorothy (May) Bradford's English origins, and adds quite a bit to the context and background, including the recently discovered relationship with fellow *Mayflower* passenger William White (Dorothy's uncle). Of particular interest is Allan's methodology here, as she takes the reader, step by step, through the mass of seemingly disparate documentation in order to make the connections. Allan gives a very balanced treatment of whether Dorothy's death by drowning was suicide: something that, at this distance, cannot be definitively determined.

One problem with the presentation, however, is the frequent shift in perspective: at one point the connections are being described in their own context, often with explanations for those who are not familiar with the era, and then, without warning, everything is judged from a very much twenty-first century viewpoint (such as by putting scare quotes around "heresy"). This is evident in the repeated (rhetorical?) question, "How has it come to pass that … the women involved have almost disappeared into the shadow of men?" This begs a whole host of other questions: did they appear more frequently in their time in records, but have now "disappeared"? Even novice historians can detect that documentation in this period names men more than women, and modern outrage at this is not going to produce any more documentation. This is followed by, "Disturbingly" – to whom? to these sixteenth century women? to the writer? to the reader? – "until recently we knew almost nothing about the lives of these gutsy women …" While Allan appears to introduce these cries of (mock?) horror as a way of illuminating the subject, in many ways this constantly changing perspective obscures it. This makes the final section ("The Plymouth Colony Separatists and their attitude towards women") less effective than it might otherwise have been.

Allan is certainly to be commended for the massive amount of work she has put in to narrating the connections between these families and highlighting the roles of women in this nexus. Her work, along with Caleb Johnson, Simon Neal, Robert Charles Anderson, Jeremy Bangs, and many others, has significantly changed our assessment of the passengers of the *Mayflower.* While Jeremy Bangs' suggestion that 80% of the *Mayflower's* 102 passengers were Separatists (or at least fellow travellers) was once dismissed as ridiculously high, it is now, if anything, seen as average if not low, as more and more information about the religious background of the passengers and their communities comes to light and is incorporated into the puzzle. The orthodoxy of a previous generation (characterised by Williston's *Saints and Strangers),* that less than half of the passengers were Separatists, and the other half were merely economic adventurers who were not at all interested in religion, now only seems to be held by journalists writing articles about the 400th anniversary of the *Mayflower's* voyage. *In the Shadow of Men* goes a long way in showing how mistaken that view is, as well as providing fascinating and enticing clues about how and where to dig deeper into the shadows to illuminate the Pilgrim origins.

– W.B.S

The Brewster Book Manuscript.

By Caleb H. Johnson

[Hingham, Massachusetts?]: [Massachusetts Society of Mayflower Descendants?], 2019. xii + 536 pages; illustrations, facsimiles, genealogical tables, index. Hardback: ISBN 9780359794416, $49.99 [black and white images], $99.99 [color images]. Available from the Massachusetts Society of Mayflower Descendants (www.massmayflower.org) or Lulu (www.lulu.com).

A "wast" book was one of the books traditionally used in bookkeeping, and comprised a daily diary of all transactions in chronological order. It differs from a daybook in that only a single wast book was kept, rather than a separate daybook for each of several categories. The wast book was intended for temporary use only; the information needed to be transcribed into a journal in order to begin to balance accounts. The name of the book derives from the fact that, once its information was transferred to the journal, the "waste" book was unneeded. Several wast books have been published in facsimile or in edited form, most notably that of Col. John Gorham, who participated in the capture of Louisburg, Nova Scotia, in 1751 (*New York Genealogical*

and Biographical Record 28 [July 1897]: 133-136 and 29 [Jan 1898]: 45-49 with additional facsimiles, notes and corrections by Frank William Sprague in the *New England Historic Genealogical Register* 52 [April 1898]: 186-192 – this was described as "one of the best antiquarian finds of the year").

The book known as the "Brewster Book" was handed down in that family until it was deeded to the Massachusetts Society of Mayflower Descendants in 1907. While there are at least seven distinct hands that can be identified, most of the entries are believed to have been made by Jonathan Brewster (d. 1659), son of the Plymouth congregation's elder William Brewster (d. April 1644). Much of the book consists of genealogical records up to the end of the nineteenth century; it was made available to George Ernest Bowman in 1897, and portions of it, particularly those of genealogical importance, were published in the *Mayflower Descendant*.

Further inspection and research, however, has noted that significant portions of the book predate Jonathan Brewster's entries, and Caleb Johnson has identified the handwriting of some entries to be that of Edward Winslow. It is intriguing to read that there is salt water damage to the book (p. x), so that this may be a first class "relic" of the *Mayflower* voyage in more ways than one. Substantial portions are in Latin, from a work by Tomasso Campanella on the subjugation of Belgium to the Spanish monarchy; the original work was published in Leiden in 1617, and thus was probably known to William Brewster in his print shop work. The Latin has been translated by Simon Neal.

Three parts merit special attention even from readers who may not be primarily interested in Brewster genealogy. One entry described the license obtained from the crown by the famous (or infamous) Thomas Weston to sell cannon and other ordnance to the plantation in New England. In the event, Weston sold the armament "for extraordinary and excessive gain" to Turkish pirates rather than to the Plymouth colony, which put him beyond the law and caused him to flee to New England and then to Virginia.

Another entry gives fairly detailed information about transporting cattle on ships (which may be unique in seventeenth century literature) and what provisions were needed on a voyage. This certainly bears further study to better understand the *Mayflower* and subsequent trans-Atlantic travel.

A third entry is a letter, in Edward Winslow's handwriting, dated December 1621, the original of which was presumably sent to England on the *Fortune's* return. This would have been the first opportunity for the Plymouth settlers to communicate with England since the departure of the *Mayflower* herself the previous April. The *Fortune*, unfortunately, was attacked by French pirates, and its cargo (and correspondence) was confiscated, so that this copy of the letter may be the only record of a letter that did not reach its intended addressee. The letter describes (in the first person) a visit to the Massachusetts Indians the previous September, and catches the attention of a modern American reader by its mention of turkeys (so close to the first Thanksgiving!).

A significant section, not directly connected to the *Mayflower* passengers, in Jonathan Brewster's handwriting deals with alchemy and various related experiments. That may strike modern readers as strange, if not bizarre, but alchemy was a particular and significant area of study in this period, and the descriptions are fascinating windows into the science of another age.

The current publication provides a facsimile of the manuscript and a transcription on facing pages, with notes after each section. A color and a black-and-white facsimile are available.

There in much more that can be said about this book, and much work needs to be done in distinguishing the different handwriting, but even a non-specialist can profit from the everyday jottings contained in this journal. Unlike *Mourt's Relation* or even *Of Plimmoth Plantation*, which were composed with the intention of being widely distributed, part of the value of these entries may be that the writers thought their jottings were only temporary records, and never imagined that their notes would be read four centuries later.

– W.B.S

"Gratitude is the fairest blossom which springs from the soul.

— Henry Ward Beecher

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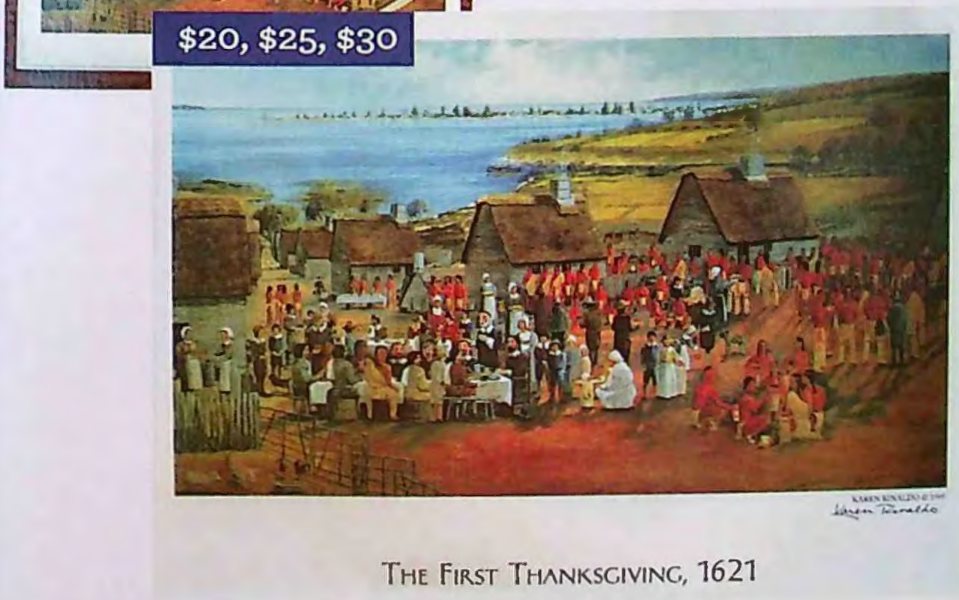

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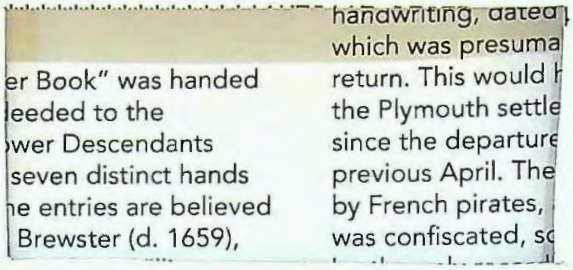

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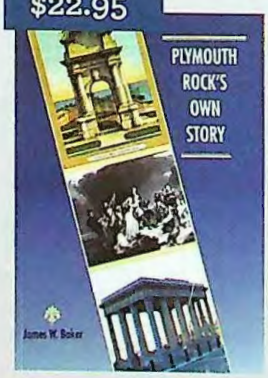

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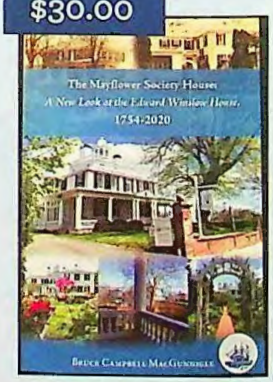

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